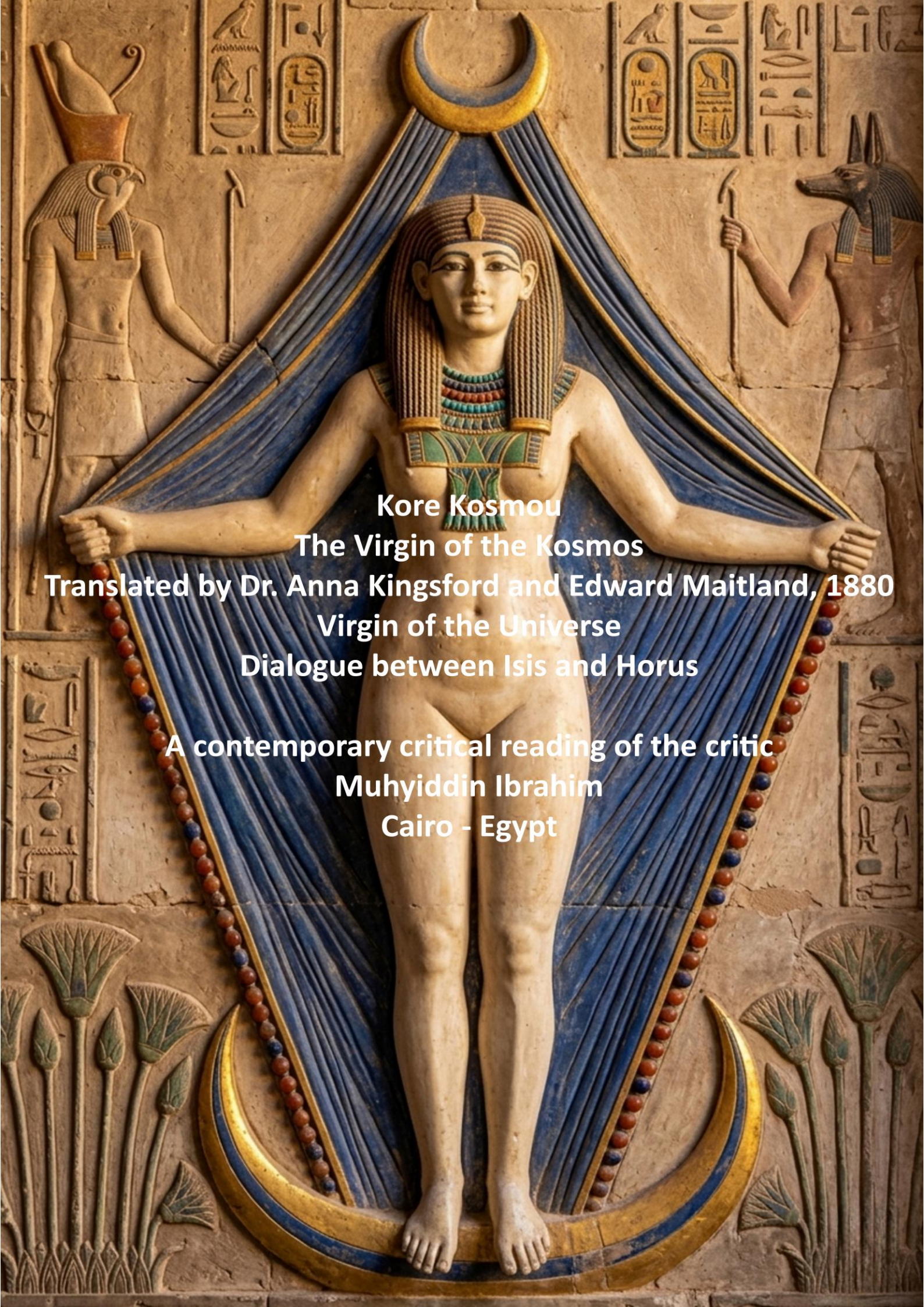

Kore Kosmou
The Virgin of the Kosmos
Translated by Dr. Anna Kingsford and Edward Maitland, 1880
Virgin of the Universe
Dialogue between Isis and Horus

A contemporary critical reading of the critic
Muhyiddin Ibrahim
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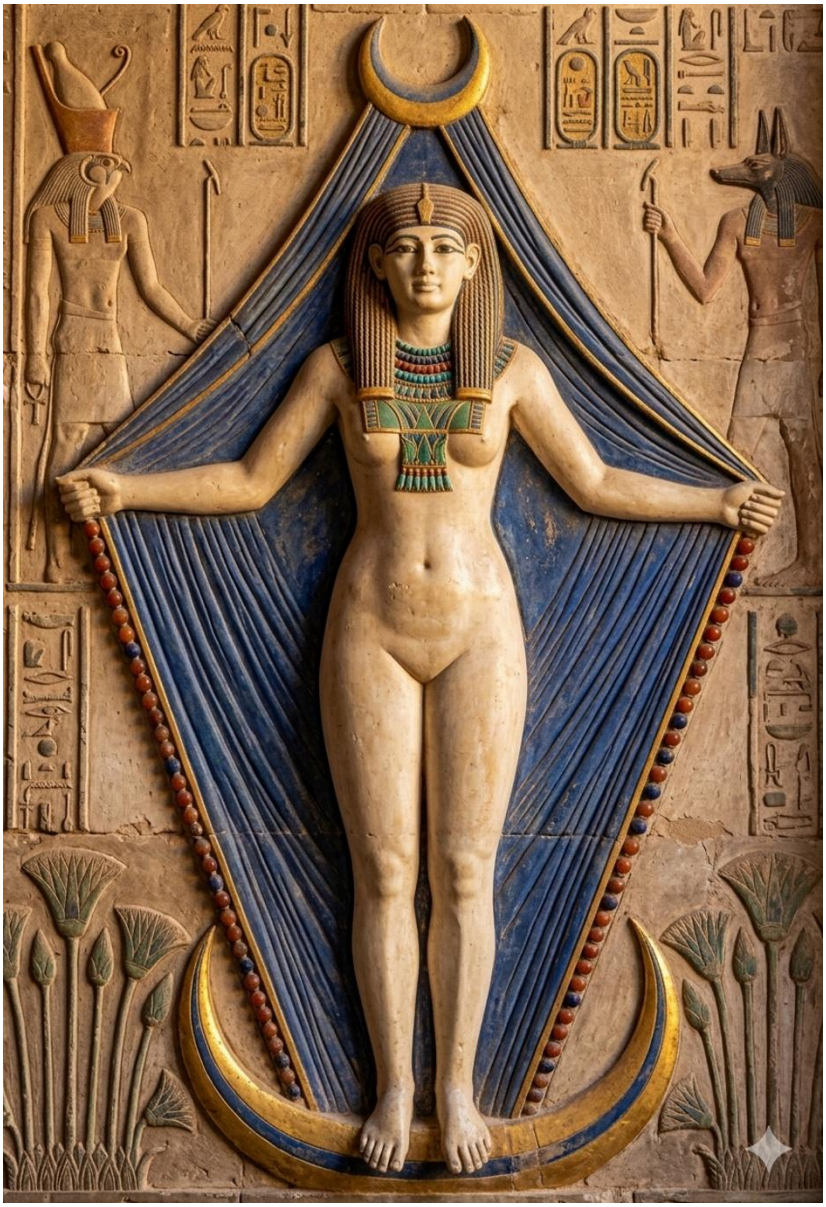

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(Dialogue between Isis and Horus)

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introductionBy Mohi El-Din Ibrahim

Why do we criticize?"Kori Cosmo"?

The contemporary reader encounters the text of "Kori Cosmo" (Virgin of the World) not as someone reading a pure Pharaonic myth that sprouted on the banks of the Nile, but rather as someone entering a complex intellectual corridor whose walls were forged in the salons of Hellenistic Alexandria. The essence of this book lies not in the didactic dialogue between Isis and Horus, but in its being a political and existential document par excellence, employing the majesty of the Pharaohs and the sanctity of their names to convey a neo-Gnostic-Platonic ideology that views material existence as sinful, and the human body as an impenetrable punitive barrier specifically designed to curtail the consciousness of the soul and shackle its higher aspirations.

The true motivation for critiquing this work and subjecting it to the dissection of logic and reason is not to undermine its spiritual value, but rather to liberate the contemporary reader from the traps of "forced religious syncretism" and the "Victorian spiritual Orientalism" that it reproduced in 1880. We critique this text because its propositions, which structurally divide souls into sixty degrees and classify humans into ruling, royal souls and subservient, common souls, offer a false theological legitimacy for classism and political tyranny. Furthermore, its determinism of human intelligence and reason based on geographical location or the chemistry of primitive elements within the womb represents a materialistic determinism that fundamentally clashes with the values of freedom, moral responsibility, and contemporary scientific consciousness.

This critique invites the reader to cultivate a discerning eye that distinguishes between genuine spiritual experience and elitist ideological systems. While ancient Egyptian religion celebrated the earth, embalmed the body as a form of reverence, and established morality and social justice (Ma'at) as the standard of salvation, this Hermetic text presents a nihilistic theology that scorns the earth and encourages escape from the material world. This academic deconstruction provides the key to reading the manuscript with open-minded awareness, allowing you to see how ancient elites manipulated mythical symbols to manufacture obedience and obscure knowledge, and ultimately to realize that universal truth is far too vast to be confined to obscure texts whose interpretation is monopolized by priests.
thatThe major dilemma in the study of Late Hermetic texts. To answer this questionWhy do we criticize?**"Kori Cosmo")**From a strictly historical perspective, we must distinguish between two layers of ideological formation that this text has undergone:

First layer: The historical origin of the text (a Hellenistic political and existential document)
Original text of*Kore Kosmou*(Written in Greek in the early centuries AD) is indeed a political and existential document par excellence in the context of its era, and not a modern Victorian forgery.

- **The ancient existential and political motive:**In Egypt under Ptolemaic and then Roman rule, there was a huge clash of identities and cultures. The Hellenistic intellectual elites (combining Greek philosophers and Egyptianized priests) wanted to formulate a "united universal theology" that would integrate the philosophy of Plato and Aristotle with Egyptian religious prestige.

- **Legitimizing power:**The invocation of "royal spirits" and the superiority of the inhabitants of the "heart" was not accidental, but rather an ancient ideological tool to legitimize the rule of the Ptolemaic and Roman kings and justify the rigid class hierarchy in Alexandria. They used the names "Isis and Horus" as a mask (Persona) because it gives their Greek philosophical ideas an irrefutable religious legitimacy before the masses.

Second layer: 1880 edition (the ideological recycling of translators)

Herein lies the second part of the truth; in their 1880 translation, Sisters Anna Kingsford and Edward Maitland did not merely transmit the text, but rather practiced a kind of "intellectual appropriation and falsification" to impose their religious reality and spiritual agenda.

1. **Theosophical Agenda ((Theosophy):**

   At the end of the 19th century, London was gripped by a fever of contemporary secret societies and spiritualism, all searching for a "secret world religion" that would blend Eastern mysticism with esoteric faiths. The translators, in a rather convoluted manner, rendered the Greek phrases into an obscure Victorian Christian/Theosophical style, making the text appear as a "lost gospel" prophesying their new spiritual doctrine and offering a theological alternative to the then-emerging Darwinism and scientific materialism.

2. **Marketing "falsification of historical facts":**

   The translators deliberately misled the Western reader in the book's introduction and footnotes, suggesting that this text represents "pure ancient Egyptian religion" and the wisdom of the early pharaohs. This claim is a historical and scholarly

falsification; they know (or deliberately ignore, driven by spiritual fervor) that classical Egyptian thought is entirely innocent of the hatred of the body, the belief in reincarnation, and the materialistic nihilism that permeate the text.

Therefore,The truth lies in the middle: the original text is an ancient Hellenistic existential political document that manipulated Egyptian religion for the benefit of Greek philosophy; then, in 1880, a translator came along and made an additional forgery, dressing this Hellenistic hybrid in an elitist Victorian spiritual garb, to promote their contemporary religious illusions and claiming that they were absolute Pharaonic secrets coming out of the mouths of Isis and Horus.

the introduction

Theological introduction

Stand still, Horus, my wondrous son, and receive from your mother Isis this sacred blend, tasted only by those whose souls are pure. Behold the star-clad heavens, which rise above all nature; they are perfection itself, lacking nothing, and from them alone the lower world derives its order and beauty. Do you not understand, my son, that hierarchy is the law of existence? The greater mysteries reign over the lesser, and the celestial order rules the earthly realm with an undying grip, while the earth and all that is upon it remain in awe and fear before that eternal splendor..

Ignorance enveloped the universe, and the Supreme Architect observed this human bewilderment until he decided to reveal himself. He breathed into the gods a love of inquiry and bestowed upon them light from his own being, granting them the will to seek, the desire to find, and the power to rearrange. This could not have occurred among mortals, for they did not yet exist, but rather within the "Cosmic Soul." There, Hermes, the cosmic mind, emerged, who saw and understood, understood and revealed. He wrote what he saw, but concealed most of his writings in wise silence, so that these secrets would remain a subject of inquiry as long as the world exists. Then he ascended to the stars, leaving his knowledge to his heirs: Tatius and Asclepius."

I heard Hermes bidding farewell to his books, saying: "O holy books, in whose pages I have inscribed the elixir of immortality, remain beyond the reach of corruption and decay, and hide from all who tread this earth, until the day comes when heaven gives birth to machines worthy of you, those whom the Creator will call: spirits.""

Criticism:

This introduction presents a clear overview of the Hermetic theological structure, which attempts to reconcile Egyptian polytheism with Greek

philosophical monotheism. Logically, the text relies on the "mystical authority fallacy," where the figure of Hermes (the Egyptian Thoth/the Greek Hermes) is invoked as an intermediary possessing absolute truth, thus closing the door to rational critique for the reader from the outset..

First: The contradiction in the concept of "keeping a secret""

The author presents a stark logical paradox: he praises Hermes's "wise silence" and his concealment of the books from "all who walk the earth," while simultaneously presenting the text as a revelation of these secrets. This literary tactic aims to create an "artificial value" for the content by deluding the reader into believing they belong to the class of "spirits" promised by Hermes—a propagandistic technique that relies on intellectual exclusion to render the recipient completely subservient to the text..

Second: Celestial Centrality(Celestial Centralism)

The text establishes a demeaning view of matter and the earth, describing them as "filled with fears and lamenting before the splendor of heaven." This sharp separation between spirit and matter reflects Neoplatonic and Gnostic perspectives, which undermines the claim of ancient Egyptian authenticity. Classical Egyptian religion viewed the earth (Geb) and the sky (Nut) as a couple in a state of embrace and integration, not as a relationship of "master and slave" or "immortal and lamenting.""

Third: Cognitive Personalization

Restricting knowledge to a specific lineage (Hermes, Tatius, Asclepius) is an "oligarchy" construction of knowledge. The critic notes that the author avoids proving the validity of his claims by placing them in the time of the "cosmic soul" before the creation of humankind, a realm "immune to refutation."(Unfalsifiable). This escape from realistic chronology makes the text lack historical value as a

factual document, and confines it to the framework of a "functional myth" that serves to consolidate a particular priestly or intellectual authority.

export

Introduction to translation and historical origin1880
As heirs to the mystical wisdom and guardians of the immortal word, we, Anna Kingsford and Edward Maitland, present this work, *Korea Cosmo* (The Virgin of the World), to the Western world in 1880. This offering is not merely a linguistic introduction, but a rediscovery of the spiritual Hermes doctrine, buried beneath the rubble of modern materialism. We have chosen this moment carefully, when the world groans under the weight of dry science, so that this book may be a beacon of light for those seeking harmony between religions and philosophies. We are not simply translating a text, but opening a gateway to an ancient theology, asserting that this translation is the closest to the spirit of the original, which expresses the unity of existence and the sacred hierarchy of spirits, to demonstrate that the truth spoken by Hermes and proclaimed by Isis is a truth that transcends time..

Criticism:
This export is a blatant example of what is known in the history of religions as "spiritual Orientalism".(Spiritual Orientalism). The authors do not offer a purely academic translation, but rather practice a kind of "cultural appropriation" to reformulate an ancient text in a way that serves the spiritual ideologies of the nineteenth century.
First: Ideological bias(Ideological Bias)
Logically, the authors fall into the trap of subjectivity; the use of terms like "recovery" and "mysterious wisdom" suggests that the translator has become a "messenger." The academic critic sees this as a grave threat to the fidelity of the text, as Hermetic terms are being twisted to conform to theologican ideas.Theosophy, which was popular in 1880, deprives the text of its value as a neutral historical document.
Second: The historical fallacyAnachronism

The export claims that the text expresses "ancient theology" and directly links it to the Egyptian era, ignoring the historical and logical fact that "Hermesites""(Hermetica) is the product of a late Hellenistic blending (early centuries AD). This deliberate blending aims to bestow "ancient sanctity" upon the content, a method that lacks scientific integrity; it projects late Greek philosophical concepts onto the names of ancient Egyptian gods to create a false prestige.

Third: The absence of an analytical approach

Notably absent from this export is any reference to "textual criticism".(Textual Criticism). The translators did not explain the original manuscripts used or the linguistic differences between the Greek and Latin versions. Instead, they employed a “baptismal, emotional” language that appeals to the reader’s heart rather than their intellect. This departure from rigorous academic methodology toward “spiritual rhetoric” makes the work more of a theological project of the authors than a scholarly contribution to comparative religion.

Opening ceremony

Pouring the potion of immortality and beginning the sacred discourse

Draw near, Horus, fruit of the god Osiris, for before words reach your ears, your soul must mingle with the essence of heaven. Here I am, Isis, pouring for you the sweet "potion of immortality," that which only the souls prepared to ascend receive from the gods. Drink, and be freed from the weight of the earth, and open your eyes to what mortals cannot see..

Listen, my son: The star-clad heavens were placed above all nature like a jeweled crown, lacking nothing that constitutes the entire world. Nature had to be perfected by something higher, for order cannot spring from below to above; rather, the unknown always prevails over the known, the sacred over the profane. The things of our lower world groan and tremble in fear before the eternal beauty and everlasting permanence of the celestial realm, where celestial bodies move in harmonious rhythm, governing and managing the affairs of the earth through hidden forces perceived only by those who have attained "vision.""

Criticism:

In this section, we find a complete fulfillment of the tools of "initiative ritual" which aim to disable the recipient's critical senses and replace them with a state of "mystical ecstasy." From an anthropological and historical perspective, this text can be analyzed as follows::

First: "The Immortality Dose" as a tool for cognitive control

Logically speaking, the "potion of immortality" representsThe draught of immortality is an element foreign to classical Egyptian theology; it reflects the Orphic and Greek tendency to view knowledge (Gnosis) as a supernatural act achieved through a material or magical medium. The author's use of this

symbol aims to establish an unquestionable "epistemological hierarchy"; the recipient (Horus/reader) cannot begin to understand until he accepts the "divine gift," thus transforming knowledge from a mental process into a "privilege" granted by the priest or the god.

Second: Vertical hierarchyVertical Hierarchy

The text asserts the principle that "order cannot ascend from the bottom up." This assertion represents a logical break with the idea of natural evolution or the reciprocal interaction between the elements of the universe. Here, the author establishes a model of "cosmic tyranny," where heaven is the sole source of action, and earth is merely a passive recipient, limited to "groaning and fear." This portrayal served a political and social purpose in ancient times, justifying the absolute power of the ruler (representing heaven) over the subjects (representing earth)..

Third: The psychology of intimidation and building "prestige""

The author employs a stark contrast between the "eternal beauty" of heaven and the "fear and turmoil" of earth. Logically, this contrast is a "fallacy of emotional manipulation"; he offers no proof of the heavens' beauty or the earth's misery, but rather assumes them as self-evident truths to drive the reader to seek salvation through "sacred discourse." Describing celestial bodies as ruling the earth through "hidden forces"“(Secret influences) is an implicit acknowledgment of the difficulty of proving these connections physically, making “mystery” the only argument the text relies on.

Cosmic ontology and the origin of existence

Behold, Horus, in the beginning, before the elements were disrupted, there was the still void filled by the "thought of God." Nature was but a reflecting mirror until the Creator issued His command, and the cosmic souls were born. These spirits were formed from a divine mixture: a flame drawn from the sacred fire and a thought drawn from the cosmic mind. The souls were not created to be imprisoned, but to be companions of the stars, orbiting in their spheres and observing the order of "necessity."

The Creator bestowed upon these souls the "Law," commanding them to maintain their ranks and not transgress their celestial boundaries. These souls were free, breathing light and participating in the ongoing process of "creation" under the divine will. Existence in this phase was an "ontology" of pure light, where no matter impeded movement, no body burdened consciousness, but rather a precise hierarchical system bound the smallest soul to the greatest star in an unbreakable bond.

Criticism:

This chapter presents the central thesis of the origin of existence (Cosmogony) from a late Gnostic perspective, contains logical and historical flaws that necessitate deconstruction:

First: Disguised determinism (Determinism

Logically, the author contradicts himself by describing souls as "free" while simultaneously "governed by the system of necessity." Granting freedom under the threat of "divine law" and predetermined hierarchies renders this freedom a mere "functional illusion." In this text, souls are not active agents but rather "cogs" in a vast cosmic machine, a notion that clashes with the concept of free will espoused by later philosophical texts.

Second: Manichaeism and dualism (Dualism

The author here establishes a sharp separation between "fiery/intellectual consciousness" and "matter" (whose wretchedness he later alludes to). This ontological conception suffers from a "poverty of diversity," as it confines the origin of existence to only two elements (fire and thought), ignoring the material pluralism that characterized early natural philosophies. Furthermore, describing existence prior to matter as "perfection" is a priori assumption.A priori) aims to make "human incarnation" appear as a sin or fall, and not as an act of positive creation.

Third: Confusion regarding cultural origins

Historically, this chapter departs entirely from the Egyptian creation myth (such as the Hermopolis or Heliopolis theory). In Egyptian belief, Ptah creates with the "word and heart," giving sacredness to matter, while here we find the Greek Hermes imposing a vision that sees the soul as an entity completely separate from the earth. This "estrangement" (Alienation) of the soul from its physical environment is a method intended to destabilize man in his earthly world to make him more submissive to the metaphysical interpretations offered by priests.

cosmic hierarchy
The primacy of the celestial system over the terrestrial system

Know, Horus, that existence is not chaos, but a ladder of ranks and degrees. The celestial order is the "origin" and constant, while the earthly order is the "shadow" and changeable. The Creator placed the heavens in a position of dominion because they are closest to His light and purer than the impurities of matter. All that you see on Earth—movement, growth, or decay—is but an echo of commands issued from the celestial spheres.

This precedence is not merely temporal, but a precedence of "perfection." The earth, by its very nature, is imperfect, seeking perfection from heaven as the thirsty seek water. Heaven gives, and earth receives; heaven rules, and earth obeys. This disparity is what maintains the universe's balance; were it not for the subordination of the lower to the higher, existence would be corrupted, and the elements would become confused. Therefore, your understanding of the earthly order necessarily begins with your mind bowing in awe of the majesty of the celestial order and its inviolable laws.

Criticism:

This section reinforces the principle of "forced hierarchy" (Hierarchical Essentialism), an intellectual construct that contains clear structural and logical fallacies:

First: The fallacy of "absolute dependency"

Logically, the author assumes that the relationship between heaven and earth is a "one-way" relationship (One-way causality). This assumption ignores the principle of interaction or "feedback"; it renders the Earth entirely passive. This logic aims to negate the intrinsic value of human or material action, transforming every earthly event into an "inevitable

fate" that cannot be altered or criticized because it originates from a position of "perfection."

Second: The political use of ontology

Historically, the idea of "heaven's primacy" and the obligation to "obey earth" reflects Hellenistic imperial thought, where the king (at the center) is likened to heaven, and the subjects (at the periphery) to the earth. This connection grants political systems "cosmic legitimacy"; just as the earth follows heaven, the governed must follow the ruler. Here, "theology" becomes a tool for entrenching social and political inequality under the guise of "natural law."

Third: The contradiction with "Egyptian harmony" (Maat)

As a professor of history, I find this a sharp departure from the Egyptian concept of Ma'at. In authentic Pharaonic thought, the earth was not merely a "trembling follower" of the heavens, but rather there was cooperation between the "upper" and the "lower" realms to achieve cosmic justice. Kori Cosmo's text here replaces this Egyptian harmony with Platonic transcendence, which denigrates matter and describes it as negation and subservience, thus representing an intellectual alienation from the text's supposed geographical context.

The emergence of the "thought of the universe" (Hermes)
The role of cosmic wisdom in understanding and recording the secrets of the Creator

When silence reigned over eternity, Hermes emerged as a spark from the supreme divine mind. Hermes was not merely a being, but rather the very consciousness through which the Creator perceived the magnificence of His creation. Hermes alone was granted the power to pierce the veils of light and see the secrets of creation, becoming the first witness to the formation of the elements and the arrangement of the celestial spheres.

Because wisdom is a double-edged sword, Hermes was commanded to record these secrets in cryptic symbols and writings. He did so not to proclaim them, but to preserve them from the defilement of immature minds. He crafted his words into an elixir of immortality, hiding them in the depths of the earth and the paths of the stars, to serve as a guide for future generations, those who possess the necessary spark to decipher the truth. Hermes is the bridge over which wisdom crossed from the silence of the divine to the language of existence, and he is the guardian who placed locks on the gates of knowledge to ensure that only the enlightened may enter.

Criticism:

This section is dedicated to "cognitive centrality" (Epistemological Centralism) through the character of Hermes, which calls for the following critical observations:

First: The deification and monopolization of knowledge

Logically, the author uses the figure of Hermes as a tool to legitimize a "cognitive priesthood." The claim that Hermes is "the consciousness with which the Creator perceived" elevates the text from the realm of "human endeavor" to that of "divine vision." This

maneuver aims to suppress the mind's right to question; if Hermes saw "with the mind of God," then any doubt about his words becomes a doubt about the divine essence itself—a "begging the question" fallacy designed to impose intellectual subservience.

Second: The contradiction of "appearance and concealment"

The text presents a strange paradox: Hermes appears to reveal secrets, then records them "to conceal them." Logically, recording is an act of "communication," while concealment is an act of "disconnection." The juxtaposition of these two is a psychological tactic known as "seduction by prohibition," where the author makes the reader feel they are encountering "forbidden" or "rare" material, thus elevating its psychological value even if it lacks demonstrative merit. The purpose here is not to impart knowledge, but to exercise "dominance" by claiming to possess the "key" to these enigmatic writings.

Third: Deconstructing the historical figure

Historically, the figure of "Hermes Trismegistus" (Hermes Trismegistus is a quintessential syncretic figure, blending the Egyptian Thoth with the Greek Hermes. The critic observes that the text here strips Thoth of his Egyptian attributes as judge of justice and scribe of the dead, transforming him into a purely Greek Logos concerned with abstraction and metaphysics. This cultural distortion demonstrates that the text is not a historical document reflecting the thought of a people, but rather an elitist "philosophical construct" that uses ancient symbols as a cover for neo-Platonic concepts of "communication of souls" and "universal mind."

Inheriting wisdom
The transfer of knowledge from Hermes to "Tate"
and then to "Asclepius"

Hermes, the universal thinker, could not allow wisdom to be lost to oblivion after his ascent to the stars. Instead, he chose from among the souls those most worthy of bearing the trust. He bestowed his secret upon Tat (the Little Thoth), who became a son of his spirit and a spark of his light, and after him upon Asclepius, the disciple of the great thinker. Knowledge was passed down through this sacred lineage not as words to be read, but as a torch passed from hand to hand, as if it were a divine lineage linking earth to heaven.

This inheritance is the guarantee of the "order's" continuity; wisdom is not bestowed upon the masses, but rather inherited by the chosen few who have proven the purity of their essence. Tat received the hidden secrets and entrusted them to Asclepius within the structures of knowledge, so that truth would remain confined to the realm of the "spiritual priesthood." They are the legitimate heirs who understand the language of symbols, and who have been appointed guardians of human minds, to guide them or to withhold the light from them according to what wisdom and necessity dictate.

Criticism:

This section establishes what might be called "cognitive aristocracy" (Epistemological Aristocracy), which is an intellectual construct that seeks to confine truth to a specific lineage, thus requiring the following logical and historical deconstruction:

First: The fallacy of "elite hierarchy"

Logically, the text relies on the "legitimacy of inheritance" rather than the "legitimacy of proof." The idea of knowledge being passed down from Hermes to Tatius and then to Asclepius aims to preempt any external criticism; truth here is not "objective" and

verifiable through reason, but rather "subjective," tied to specific individuals. This approach transforms knowledge into a "family inheritance" or "authoritarian" legacy, thus negating the principle of human knowledge accumulation and replacing it with the principle of "ritualistic dictation."

Second: Functional distortion of characters (Functional Distortion

Historically, the researcher observes a manipulation of cultural identities; the figure of "Tat" is an Arabicized or Hellenized form of the name of the god "Thoth," while "Asclepius" is the Greek god of medicine (later associated with the Egyptian sage Imhotep). Merging these figures into a single "generation" is a historical falsification aimed at forcibly merging Egyptian and Greek traditions to create an "imaginary history" that grants Hermetic philosophy a false temporal depth and makes it appear as a universal religion transcending national boundaries.

Third: The psychology of concealment and exclusion

The author employs terms like "the chosen ones," "the masses," and "the sacred circle" to instill a sense of intellectual inferiority in the general reader. Logically, this structure serves the priestly authority, convincing the masses that truth transcends their understanding and that they are perpetually in need of an intermediary (an heir to Hermes) to interpret existence. This "epistemological subordination" to intermediaries is the primary enemy of free thought, replacing the "search for truth" with "submission to the heir," thus freezing human thought within pre-established frameworks.

Holy books
Hermes' talisman to protect knowledge from loss and corruption

Stop, Horus, and look with the eye of insight upon those manuscripts, not of human making, but rather the embodiment of divine thought in the form of letters. The time of observation has ended, and the time of preservation has begun. For I, Hermes, having completed my journey in exploring the elements of the universe, have realized with bitterness that the material world, which the "souls" will later inhabit, is a world governed by corruption and oblivion. The earth consumes the bodies of its children, time erases the traces of wisdom, and darkened minds will attempt to defile the light with the darkness of their ignorance.

So, I poured all my spiritual strength into these "holy books." Writing was not merely recording; it was an act of "imprisoning the spirit within the letter." I inscribed upon them a "spell of prohibition," a cosmic prayer that makes the words breathe and defend themselves. I said to them: "O books, remain silent before those who do not deserve you, and hide yourselves from the eyes of those who tread the earth with feet of clay and minds of dust. Be a treasure seen only by those whose souls are pure, and pass through the ages like a spark hidden beneath the ashes, until the time comes when heaven permits the birth of luminous spirits worthy of bearing you and understanding your language."

I have made these books an "ethereal body" of truth; for truth is naked and kills those who cannot bear to see it, but in my books it wears the garb of symbolism and mystery as a protective shield. The corruption of time will not touch it, for I have bound its existence to the paths of the stars and the permanence of the celestial bodies. As long as the heavens revolve, my words will remain vibrant, awaiting the "enlightened one" who possesses the key to "ecstasy," to unlock

their secrets and retrieve the elixir of immortality that I deposited within them before my ascension.

Criticism:

We are faced with a textual structure that aims to establish what is known as "absolute textual authority" ((Absolute Textual Authority), and through semiotic and logical analysis, we discover the mechanisms of obfuscation and concealment practiced by the author in this section:

First: The fallacy of "living text" and escaping criticism

Logically, the author uses the metaphor of "the soul being imprisoned in the letter" and the "spell" to elevate the text above human accountability. When he claims that the text "defends itself" and hides from the unworthy, he sets a "logical trap" for the critic; if you criticize the text or find a contradiction in it, you will be told that you are "unworthy" or that "the spell has blinded you to the truth." This type of circular reasoning (Circular Reasoning aims to protect the content against any rational scrutiny, and to transform the shortcomings in the text's structure into shortcomings in the reader's perception.

Second: The psychology of "fear of corruption" as a tool for control

The author plays on the theme of "corruption and extinction" to justify the deliberate state of ambiguity. Historically, this approach reflects the anxiety of intellectual elites in the Hellenistic era about the loss of cultural identity amidst major political changes. But logically, "protecting knowledge by concealing it" is an epistemological paradox.The epistemic paradox is that knowledge that is not shared dies, and knowledge that is concealed in obscure symbols becomes vulnerable to thousands of conflicting interpretations. Therefore, the "Hermes spell" is not, in reality, meant to protect knowledge from corruption, but rather to ensure that the "authority of interpretation" remains in the hands of a select few who claim the ability to decipher symbols.

Third: "Symbolism" as a mask for intellectual bankruptcy

The author claims that truth is clothed in symbolism because it "kills those who cannot bear it." From a comparative religion perspective, this is a classic justification for the use of loose Gnostic language. The academic critic argues that resorting to symbolism and ambiguity is often a cover for the absence of empirical or logical evidence; when the author is unable to explain "how" the universe works in clear language, he escapes to "magical language" that relies on suggestion rather than explanation. Linking the survival of books to "star trails" is an attempt to impose a "physical" slant on a literary work, a deliberate conflation of natural phenomena with human cultural production.

Fourth: Elitism and ontological discrimination

The text presents a stark division of humanity: "those with feet of clay" versus "those with luminous spirits." This distinction is not merely ethical, but an "existential distinction" that justifies withholding knowledge from the masses. Logically, this leads to the stagnation of civilization, as knowledge becomes a tool for class supremacy rather than a means of general advancement. Hermes here appears as an "epistemological dictator" who predetermines who has the right to understand, thus undermining the very idea of free scientific inquiry, which is based on everyone's right to access information and subject it to experimentation.

Chapter Two

The Creation of Souls and Divine Law

Nature embodies the formation of self-awareness, and the sixty degrees of the soul.

Beware, Horus, of what is to come; for the higher realm was not content with its own light, but the Creator desired to see His will embodied in the dimensions of existence. From here began the rites of "creation of souls," where the Great Architect summoned the forces of the universe and breathed from His intellectual flame into the pure ethereal mixture to create living, self-aware souls..

This creation was not chaotic, but rather shaped according to a strict "divine law" that governs the nature and destiny of the soul. I divided these souls into precisely defined ranks and abodes, assigning them "sixty degrees" of purity and sublimity, varying according to their proximity to the primordial light. Souls in the highest ranks were entrusted with the management of the celestial spheres and stars, while lower souls were placed in ranks of waiting. I granted these beings full awareness of their freedom, but at the same time, I made them hear the resounding divine warning: "You may revel in this splendor, so long as you maintain your boundaries and the covenant of your existence. But if a soul transgresses or inclines toward the lower realm of matter, then a body of torment will be its abode.""

Criticism

This chapter reveals the deep metaphysical structure of the text, which is based on a "mathematical-theological interpretation" of existence, and the following logical and historical problems emerge within it.:

First: The paradox of conditioned consciousness and the punishment of "divine warning""

Logically, the author falls into a structural contradiction when he conflates "self-awareness" with the "threat of punishment." If souls were formed from the "divine intellectual flame," then their propensity for error or downfall logically implies a flaw or "deficiency" in the very nature of that original divine mixture. The use of "divine warning" as a tool for cosmic control reflects a theological mindset that links knowledge with fear, reducing the "freedom" granted to souls to a mere trap for testing obedience, rather than a genuine existential value..

Second: "The Sixty Degrees" and the Cosmic Layered Geometry

The concept of "sixty degrees of the soul" is a clear reflection of the influence of Babylonian astrology and Greek Pythagoreanism, where spirituality is reduced to rigid numerical systems. The academic critic argues that this mathematical framework for souls aims to justify "class and social stratification" on Earth; by convincing the audience that souls are created with varying degrees of purity (sixty degrees), class and political inequality among humans becomes natural and sacred, beyond rebellion or change..

Third: Breaking away from classical Egyptian theology

Historically, this chapter represents the culmination of the shift towards anti-material Gnosticism.(Anti-cosmic Gnosticism). In ancient Egyptian thought, the soul (Ba and Ka) did not live in fear of falling to Earth; rather, the earthly body and the tomb were sacred places for the soul's continuation and interaction with the world of the living. The text's portrayal of Earth and matter as an "underworld of torment" and a "potential prison" is a Neoplatonic concept that views the body (Soma) as a tomb for the soul (Sema), thus reaffirming that the text uses a pharaonic mask to

convey a Greek doctrine that despises the material world.

Nature embodies:

The birth of "the female" and the commission of "invention"By managing created models

Behold, Horus, the greatest secret of the formation of the visible universe. When the souls reached their celestial realms, the Creator gazed upon the lower, material void and desired to bestow upon it form and life. From the womb of this will, "Nature" differentiated and took the form of the cosmic "Feminine," the responsive, beautiful, and fertile being who held within her the potential to shape material forms. This Feminine appeared awestruck before the majesty of the heavens, yet she lacked a mover to organize her nascent powers..

Here, divine intellect intervened and created an intermediary being called "invention".(Inventiveness). The Creator entrusted this cosmic engine with managing the "created archetypes," granting it the power to blend the four elements of matter and mold them into living forms and images on Earth. I established this arrangement so that matter would not remain blind; the feminine is the malleable vessel, and "invention" is the thinking hand that transforms abstract celestial archetypes into tangible beings, thus achieving the union between the celestial mind and the earthly body.

Criticism

This section reveals the syncretic philosophical structure of the text, combining Platonic metaphysics with Gnostic conceptions of matter, surrounded by several logical and historical problems.:

First: The fallacy of "formative mediation" and indirect divine impotence

Logically, the text falls into the trap of "multimediation." Invoking an entity called

"invention" to manage physical models reflects a theological view that sees the supreme God as transcendent or "too exalted" to directly interact with matter. This logical separation creates an existential dilemma: either matter is so impure that it is unworthy of the Creator directly, and therefore its creation in the first place contradicts the perfection of the divine will, or the Creator needs "auxiliary tools" (such as invention), which negates His attribute of absolute power and direct emanation..

Second: The paternalistic view of the material (Patriarchal Dualism)

YThe author here reinforces the traditional philosophical dualism that links "femininity" to matter, passivity, and bewildered ignorance, in contrast to linking "masculinity" (creator, thought, invention) to spirit, agency, and order. This gendered division of the universe is not merely a rhetorical choice, but rather a projection of the Hellenistic and Greek social system onto theology; where the female is always defined as a "passive vessel" awaiting the shaping of the thinking male, which is radically at odds with the status of Isis in ancient Egypt as an active, inventive goddess, and the possessor of the first magical and cosmic decree..

ThALitha: The Neoplatonic reduction of cosmological models

Historically, it is clear that the concept of "created archetypes" is a direct metaphor for Platonic "forms" theory.(Platonic Forms), and the concept of "invention" here corresponds to the figure of the "maker" (Demiurge) in Plato's dialogue Timaeus. The academic critic believes that the author stripped nature of its spontaneous divinity and turned it into a "factory of tools," which represents a sharp break from the authentic Pharaonic fertility theology (such as the goddess Nut or Hathor), where nature was worshipped as a living and sacred entity in itself, and

not as a deficient element in need of the intervention of an external expert to manage and shape it.

Developing self-awareness:

Blending divine breaths with intellectual flames to create souls

Behold, Horus, how your essence and the essence of every celestial soul were forged; self-awareness was not the product of chance or inert matter, but a secret divine concoction. The Supreme Creator gathered the gentle "divine breaths" that represent the secret of life and continuity, and poured upon them the blazing "intellectual flame" drawn from the very essence of His pure mind..

From this unique blend, souls were born as self-aware beings, possessing the capacity for thought, discernment, and a sense of their own independent existence. These souls were not merely flowing energies, but became mirrors reflecting the Creator's intelligence. I endowed this blend with an incorruptible, ethereal nature, so that each soul might be a minor deity, carrying within its being the spark of cosmic understanding that enables it to perceive higher truths and remain eternally in the realm of light, so long as it clings to the purity of its primal element..

Criticism

This section presents a complex theological treatise on the ontology of consciousness.(Ontology of Consciousness), but it raises profound philosophical and logical problems when subjected to critical analysis:

First: The fallacy of inherent contradiction in the "divine composition""

Logically, the author falls into a contradiction when he describes the essence of the soul as "pure" and "incorruptible," while explicitly stating that it is the product of a "mixture" between two elements (divine breath and intellectual flame). In classical philosophy and metaphysics, anything composed of multiple

elements is necessarily subject to disintegration, decay, and corruption, and immortality belongs only to the absolute, uncomposed simple. This structural flaw renders the idea of "the soul's immortality arising from the mixture" a flimsy theological claim lacking logical coherence..

Second: The circular justification for the emergence of "independent consciousness""

The text relies on circular reasoning to explain self-consciousness. It assumes that the Creator blended His elements to give the soul a "sense of its independent existence," but if the blended essence is entirely derived from the Creator's own breath and flame, how can "separate or independent consciousness" arise? Logically, either these souls are merely mechanical extensions of the divine self (and therefore do not possess independent self-consciousness), or there is a third, extraneous element that entered the mixture and was not mentioned by the author, thus invalidating the completeness of the aforementioned description..

Third: The Hellenistic modernization of the Pharaonic "blood"

Historically, the author attempts to reproduce the ancient Egyptian concept of the soul (the "Ka" and "Ba") but through the filters of Stoic and Neoplatonic philosophy. In authentic Egyptian thought, the soul is linked to the life force (Shu) and to light (Akh), but it remains connected to the earth, mummification, and the body. Here, however, the term "intellectual flame""Intellectual Flame" is a distinctly Greek expression reflecting the Stoic concept of "intellectual pannema" (Logos Spermatikos). This metaphor aims to strip human consciousness of its natural and biological dimensions and transform it into a state of "theological alienation" that makes the soul feel transcendence over all that is material.

The sixty degrees of the soul:

Class differences in the purity of souls and the laws of their continuation

Behold, Horus, and consider this strict numerical order I have established to safeguard the spiritual universe. Souls, having been formed from the divine mixture, have not settled into a single rank, but have been differentiated into sixty degrees of purity and cosmic elevation. This disparity is not injustice, but rather the pinnacle of divine justice, which dictates that the place of each soul be determined by the proportion of light inherent in its essence and its proximity to the First Cause..

The souls that have attained the highest ranks are the purest, and therefore they are entrusted with managing the most sublime affairs of the universe, such as the movement of the celestial bodies, the guidance of the stars, and the maintenance of the balance of the heavens. As for the souls that have descended the ranks of the hierarchy, reaching the sixtieth rank, they are closest to the density of matter and the most susceptible to trial. I have established strict laws of continuity for these ranks; every soul is compelled to maintain the purity of its rank. If it elevates itself through its thoughts and actions, it is entitled to ascend to a higher rank. But if it defiles its essence by turning downward, it plummets into the ranks of degradation to face the ever-vigilant and ever-watchful laws of cosmic reckoning..

Criticism

In this section, the author presents a complex theological framework based on "standardized numerical classification," which, when deconstructed, reveals sharp structural and social problems.:

First: The fallacy of fundamental difference in "a single source""

Logically, the text falls into an existential dilemma; if all souls were created at the same moment, from the same divine mixture (breath and intellectual flame), where did this immediate disparity that divided them into sixty degrees originate? The assumption of "souls purer than others" without any prior action or choice undermines the divine justice the author claims, and renders this arrangement a random or arbitrary act disguised by the laws of metaphysics..

Second: The theology of justificationY

(Social StratificationLegitimation)

From a historical and social perspective, the division of souls into rigid ranks (sixty degrees) directly reflects the rigid political and class systems of the ancient world (especially Babylon and Hellenistic Egypt). The academic critic argues that projecting this "class stratification" onto the spirit world aims to convince the lower classes on Earth that their low social standing is not the result of human injustice, but rather an inevitable reflection of their preordained spiritual degree in heaven. This manipulation turns theology into a tool of political pacification, preventing social mobility or revolution against the elites..

Third: The mathematical reduction of the spirit and the Hellenization of numbers

Historically, the number "sixty" is a clear reflection of the Babylonian sexagesimal system.The sexagesimal system, which was adopted by Greek astronomy and astrology, has no roots in ancient Egyptian theology of the soul. In Pharaonic thought, the soul is weighed after death before the feather of Ma'at (justice and the scales) based on the individual's moral conduct, not on a "numerical rank" assigned to them before birth. This reliance on Pythagorean mathematics and Hellenistic astrology demonstrates how the author emptied the Egyptian moral concept of its content, replacing it with a deterministic, mechanical system that governs the fate of beings.

Divine warning: The covenant of remaining in heaven and the punishment for transgression

Listen closely, Horus, to the first cry that shook the very foundations of the ether at the completion of the creation of the souls. I did not leave the beings adrift in the seas of light without a compass to guide their movement, but rather I forged for them an "eternal covenant" to guarantee their survival in the presence of the heavens. The Creator gathered the souls into their sixty ranks and cast upon them His fiery words, which became an inviolable existential law..

He said: “I have bestowed upon you life, consciousness, and purity, and made the heavens a garden for your thoughts. Beware of looking downwards. Your covenant with Heaven is to worship by maintaining your ranks and not defiling your ethereal nature with the lust for earthly knowledge or approaching the dark world of matter. Know that the freedom granted to you ends at the bounds of obedience. If a soul oversteps its bounds, rebels against its path, or leans its wings toward the earth, it will be immediately stripped of its garment of light. It will be cast out from its heavenly family and bound by the chains of density, to descend to the ‘body of suffering’ on earth, where there is only oblivion, weeping, and regret.”"

Criticism

This section presents the ethical and legal foundation of the Hermetic universe, but it proceeds according to a contradictory psychological and theological structure when subjected to systematic deconstruction.:

First: The fallacy of "freedom conditioned by intimidation""

Logically, the author falls into a sharp philosophical paradox concerning "free will." The Creator's

declaration to souls that their freedom to remain in the light is conditional upon "not looking downwards" transforms freedom into a mechanism of self-censorship based on fear.(Terror-based conformity). Logically, if spirits possess pure divine consciousness, then their mere “inclination” or “desire” towards transgression proves that the seed of defect and imperfection was inherent in the initial mixture created by God, thus attributing the formative flaw to the creator, not the creature.

Second: The preemptive justification of the "fall of man" and the authority of the priesthood

The comparative religion perspective views this "divine warning" as a traditional theological tool for interpreting evil and suffering on earth.(Theodicy). By portraying earthly existence and the physical body as a "punishment for transgression," the author succeeds in absolving the divine system of responsibility for human misery. This argument directly serves priestly authority, positioning priests as "cosmic advocates" who possess the instruments of absolution and spiritual purification to help the fallen soul atone for its past sins and return to its heavenly home.

Third: Doctrinal separation from Pharaonic philosophy

Historically, this section represents a complete break with the ancient Egyptian concept of sin and the cosmos. In the classical pharaonic view, the descent to Earth was not a punishment or expulsion, but a natural extension of the cycle of life, death, and rebirth.(The concept of Khper); where the land is fertile and blessed by the Nile River, and the body is a sacred repository that is mummified for its protection. However, the portrayal of matter here as a "residue of human suffering and remorse" is a direct reflection of extreme Gnostic thought that feeds on anti-cosmic sentiment, borrowing Pythagorean ascetic language to destroy the concept of earthly harmony.

Chapter Three

The Fall and Punishment (The Origin of Incarnation)

The rebellion of spirits, the invention of lower creatures, and the transgression of permissible limits.

Behold, Horus, how cosmic curiosity has transformed into a blatant crime! Not content with merely swimming in the celestial seas of light and preserving their sixty abodes, these souls began to grow weary of cosmic stillness, stability, and tranquility. They were consumed by the desire to emulate the Supreme Creator, and they presumed themselves capable of creation and governance without reference to the Supreme Will that brought them into being..

In a moment of ethereal oblivion, rebellious spirits descended their gaze upon the lower realm of matter, tampering with created elements. They fashioned and invented lower creatures—birds, animals, and reptiles—to make them subjects and kingdoms under their own dominion. This innovation was a blatant transgression; ethereal beings dared to mold clay and dense bodies, breathing into them distorted energy, thus corrupting the original purity of existence and encroaching upon the role of "invention" and the Great Architect. Therefore, the scales of cosmic justice had to be set in motion, transforming this act of rebellion into a mechanical trap that would confine the rebellious creator within his own creation..

Criticism

This section lays the foundation for the theory of cosmic collapse.(Cosmic Fall) is set in a context that blends ancient mythological traditions and Gnostic philosophy, and in which the following logical and historical problems emerge:

First: The paradox of "rebellion from within perfection""

Logically, the argument suffers from a structural flaw. In the previous chapter, the author describes souls as being formed from "pure intellectual flame" and living in a realm of absolute "heavenly perfection." Logically, a being possessing perfect understanding and purity cannot harbor a "desire for rebellion" or a "wish for corruption," because rebellion stems from deficiency, ignorance, or dissatisfaction. The emergence of a desire for transgression within an environment of perfection proves either that the "heavenly realm" was not perfect, or that the Creator deliberately sowed the seeds of temptation in souls to lead them to fall—a logical fallacy that undermines the integrity of the theological framework..

Second: Manichean contempt for animal life

The author portrays the creation of animals, birds, and reptiles as "an act of transgression and distortion of the universe." This perspective reflects a profound Gnostic contempt for living nature.(Anti-cosmic sentiment). The academic critic notes that this portrayal strips nature of its evolutionary and biological purpose, and turns terrestrial biodiversity into a mere “metaphysical crime” or the product of cosmic absurdity from rebellious spirits, a way of thinking that isolates man from his environmental surroundings and makes him see nature as an enemy or a prison.

Third: Complete separation from Egyptian totemism

Historically, this section represents the most significant blow to the text's supposed Pharaonic continuity. In ancient Egyptian religion, animals, birds, and reptiles (such as the falcon, ram, lioness, and crocodile) were the living and sacred embodiments of the gods (netrons) on Earth; they were revered and worshipped as part of the harmonious order of Ma'at. The Hermetic mythological transformation of animals

here into "deformed inferior creatures created as an act of rebellion" is a purely Pythagorean-Greek concept that views the animal body as a lower rung of the ladder of reincarnation and punishment, highlighting the author's complete cultural alienation from the Egyptian faith whose name he uses to mask his true intentions..

Spirits Rebellion:

Creating lower creatures (birds, animals, reptiles) and exceeding permissible limits

Behold, Horus, how cosmic curiosity has transformed into a blatant crime! Not content with merely swimming in the celestial seas of light and preserving their sixty abodes, these souls began to grow weary of cosmic stillness, stability, and tranquility. They were consumed by the desire to emulate the Supreme Creator, and they presumed themselves capable of creation and governance without reference to the Supreme Will that brought them into being..

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author's complete cultural alienation from the Egyptian faith whose name he uses to mask his true intentions..

Hermes and the chemistry of the human body:

"Momos's" advice and the creation of the human skeleton as a tool for control and punishment

Behold, Horus, how the snare of justice was sealed. When the Creator saw the rebellious spirits overstepping their bounds and creating inferior beings, He summoned Hermes (the Cosmic Mind) to rebalance the power dynamics. The human body was not a gift of honor, but was fashioned at the request and counsel of Momus, the consciousness of critique and cosmic limits, who warned against leaving these rebellious spirits free with their high ethereal powers lest they destroy existence..

I descended into the laboratory of cosmic alchemy and blended the four earthly elements (earth, water, fire, and air) in precise and precise proportions to create the "human skeleton." I fashioned this body into an impenetrable barrier and an instrument of control and punishment; I designed the bones to be prison bars, the flesh and blood to be a covering that obscures the soul's direct vision of heaven, and the veins to be chains that bind its free, ethereal movement. The alchemy of the human body is designed to diminish the soul's consciousness; when the soul is imprisoned within this physical cage, it is forced to direct its energy toward managing the body's biological needs, thus exhausting its higher aspirations and compelling it to submit to the cosmic order against its will..

Criticism

This section reveals the features of the extreme theological structure of the text, which relies on the architecture of the "body as an oppressive tool," surrounded by several philosophical and historical fallacies and overlaps.:

First: The theological fallacy of the character of "Momos" and the fragmentation of the divine will

Logically, the text falls into the trap of "consultative manipulation" by inserting the character "Momos".(Momus) as a god or an advisory consciousness to the supreme divine right. In classical philosophy, if the Creator needs the advice of a lower being (Momus) to be aware of the danger of the tyranny of spirits, this undermines the attribute of "the Creator's omnipotence, power, and all-encompassing knowledge" [1]. Logically, this fragmentation in cosmic decision-making transforms the gods into a divided parliament trying to rectify their existential errors, rather than an integrated system arising from a single, absolute, and complete will.

Second: The philosophical foundation of "hostility towards the human body""

Here, the author reinforces the strict "Pythagorean and Neoplatonic" view that sees the body(Soma) is a graveyard for the soul (Sema) [1]. From a logical perspective, this represents a sharp existential break with the concept of natural harmony; instead of the human body being an instrument for expressing consciousness or spiritual development, it is portrayed as a "mechanical, biological instrument of punishment" specifically designed to torture and obscure consciousness. This theology generates a state of "psychological alienation and self-destruction" in the individual, who becomes perpetually at war with their physical and biological dimensions.

Third: The historical paradox and the clash with the Pharaonic creed

Historically, this section demonstrates the complete Greek infiltration of the text. The figure of "Momos" is derived exclusively from Greek mythology (Hesiod's god of criticism, blame, and ridicule) [2] and is entirely absent from the ancient Egyptian pantheon. Furthermore, the notion of the human body as a "prison and punishment" clashes diametrically with the core of Pharaonic belief; mummification, offerings,

and the ancient Egyptian funerary rite were all based on the principle that the body was a sacred and revered construct, the "essential vessel" for the continuation of the soul (Ba and Ka) into eternity and the realization of justice (Ma'at). The author's appropriation of the names of Isis and Horus to convey a "Greek-Orphic" view that despises the body is an act of identity falsification resulting from the forced syncretism prevalent in the late Hellenistic period..

Gifts from the gods to humankind:

The planets' contributions to shaping human traits

Behold, Horus, how the will of the celestial bodies converged to weave the threads of human nature. After I perfected the architecture of the clay form, it could not have stirred or acquired character without seeds settling deep within it. Hence, the Creator commanded the rulers of the seven heavenly bodies to bestow their jewels upon this new creation, so that it might be a microcosm of the all-encompassing universe..

I, Isis, along with the other planetary deities, stepped forward to leave our mark. The Sun bestowed upon this being the radiance of light, ambition, and the capacity for leadership and foresight. The Moon instilled in its being the vicissitudes of emotion, intuition, and connection to the cycle of decay and renewal. Saturn imbued its cells with the weight of time, contemplation, and the ability to endure hardship, while Jupiter bestowed upon it the spirit of justice, expansion, and the pursuit of profound wisdom. Venus, not to be outdone, granted it the tenderness of emotion and the yearning for beauty, while Mars sowed the seeds of courage and impulsiveness, and Mercury placed in its tongue and mind the secret of eloquence and quick wit. We, humanity, were endowed with these qualities to serve as the driving forces within the confines of the body. Each planet bound humanity's destiny with an invisible thread that governs its movement and behavior throughout its existence on Earth..

Criticism:

This section presents a theological conception based on the principle of "cosmic symmetry".(Microcosm and Macrocosm) and shaping the self through planetary astrology, which raises a number of logical and historical problems:

First: The paradox of "astrological determinism" and the collapse of moral responsibility

Logically, the author falls into the trap of structural contradiction with the idea of "punishment and testing" that he established in previous sections. If human traits and characteristics (such as impulsiveness, volatility, or justice) are forced "gifts" bestowed upon him by the seven planets at his formation, then human behavior on Earth becomes governed by...**"Stone Astrological Determinism"**(Astrological Determinism). Logically, a fallen soul in a body cannot be punished for its actions or inclinations if these inclinations are the result of the “planetary potion” that was poured into it beforehand, which undermines the logical basis of divine justice and the usefulness of cosmic reckoning.

Second: The structural conflation between planetary gifts and the concept of imprisonment

This section reveals a sharp conceptual confusion; the author describes the human body in the previous section as a "punitive and oppressive instrument" designed to diminish and shackle the consciousness of the soul, then here he describes the contributions of the planets as "gifts and honors" that bestow upon humanity higher qualities such as wisdom, insight, and eloquence. This oscillation between**"The extreme Gnostic view"**The contrast between the view that despises human existence and the "positive Hellenistic view" that sees man as a miniature model of the universe reflects the author's lack of mature philosophical unity, making the text appear as literary patches collected from conflicting schools of thought.

Third: The dismantling of the astronomical system and the absence of Pharaonic authenticity

Historically, this seven-planetary division (the Sun, the Moon, and five planets) is based on**Chaldean-Babylonian Astronomy**This concept, which permeated Hermetic and Greek philosophy during the

Hellenistic period, has no connection to the ancient Egyptian cosmological system. In classical Egypt, the planets were not merely the givers of individual human natures within a miniature astrological scheme, but were understood through a broader theological struggle linked to the journey of the god Ra and the preservation of Ma'at. The inclusion of Isis as one of these planetary deities represents a distortion of her original theological function as the goddess of universal magic and cosmic motherhood, reducing her to a mere element in a Greco-Western astrological system..

The shock of incarnation:

Lamenting the souls for the loss of their heavenly freedom and their entry into "Sadr's prison""

Witness, Horus, the most bitter moment in the history of existence, when the gates of the underworld opened to herd rebellious souls into their new cage. Incarnation was not merely a physical relocation, but a shock that shook the very being of souls as they were forcibly driven into the clay structures forged by cosmic alchemy..

The souls trembled, and the air resounded with their wailing and bitter lament for the loss of their luminous, heavenly freedom. The spirits cried out as they beheld the narrow, dark "prison of the breast," saying: "Alas! What crime have we committed to have our wings of light stolen from us, to be confined within these dense, putrid structures? We once soared in the vast horizon, breathing in the light and beholding the face of the Creator. How can we now perceive existence through narrow, clay-like pupils, our ethereal energy shackled in this accursed, fleshy cage? Alas for our heavenly homeland, for the sixty ranks we have forsaken! Here we are, entering an age of oblivion, lust, and biological weakness, where our only solace is to lament our fading glory as we languish in the chains of this narrow breast.""

Criticism:

This section embodies the culmination of cosmic and emotional drama in the Hermetic text, but it raises philosophical and logical problems that deserve rigorous academic analysis.:

First: The fallacy of the psychological contradiction of souls and the speed of forgetting

Logically, the author falls into a sharp structural contradiction; he describes the souls at this moment as fully aware of their transgression, cognizant of the

greatness of the celestial ranks they have lost, and lamenting "the loss of their freedom and their fall into the realm of oblivion." Logically, if the souls possessed this keen, vigilant awareness of their previous luminous existence upon entering the body, then the concept of "the shock of incarnation based on immediate forgetfulness and the loss of cosmic memory" becomes a shaky claim. How can a soul that was precisely aware that it had been "floating in the vast horizon" be instantly afflicted with utter human ignorance upon settling into the "prison of the breast"? This inconsistency reflects a weakness in the psychological foundation of the incarnation process..

Second: The Gnostic use of the "psychology of guilt and alienation""

The text relies on a psychological mechanism aimed at instilling "extreme existential alienation".(Existential Alienation) within the recipient. By describing the human chest and body as a "narrow, dark, and putrid prison," the author seeks to emotionally and mentally detach the individual from their physical world. The academic critic argues that this theology serves exclusionary purposes; when a person is convinced that their entire earthly life is merely a "punishment of torment and exile," they will lose interest in developing the earth or striving to improve their material reality, and will be completely swept along by priestly spiritual rituals that promise salvation and liberation from this prison, thus transforming religion from a means of establishing morality into a tool for escaping reality.

Third: A radical overturning of the Pharaonic ideological structure

Historically, describing the chest as a "prison" and the body as a "cursed cage" represents the furthest departure from ancient Egyptian thought. In classical Pharaonic theology, the "chest" and the "heart" were considered...The Ib (or Ib) is the center of

consciousness, conscience, and the abode of Ma'it (cosmic justice and harmony), the part weighed in the afterlife before the feather of truth. In ancient Egypt, the body was not a prison where the soul lamented its lost freedom, but rather a sacred dwelling place for the soul, where mummification ensured its eternal survival and its union with the Ba and Ka. This vast contrast academically proves that the text of "Core Cosmo" breathes with a "Neo-Orphic-Platonic" lung that disdains matter and the body, and bears no relation to Pharaonic authenticity except in its superficial, nominal veneer.

The philosophy of reincarnation and cosmic justice

The inevitability of returning to heaven or descending to the bodies of animals based on merit.

Listen, Horus, and learn how the wheel of destiny turns after souls have settled in their clay prison; death is not the end, but the mechanical gate through which souls are re-sorted according to the "law of necessity and desire." I have made this law a sword hanging over everyone's head, an absolute ruler who shows no favoritism..

When the body is separated from the soul, the spirit stands before the scales of cosmic worthiness. If, during its earthly journey, the spirit resisted the density of matter, rose above the desires imprisoning the heart, and clung to its primal, fiery light, then the "law of necessity" grants it wings to return and ascend once more to its sixty abodes among the stars. But if the spirit wallows in the mire of the earth and succumbs to the base desires of the body, its essence thickens and becomes heavy; consequently, cosmic justice casts it down, to descend into the bodies of animals, beasts, and reptiles. This punitive reincarnation is not a random act, but an inevitability that requires the spirit to inhabit the animal body, which resembles the nature of the desires to which it yielded while in the human form..

Academic criticism

This chapter lays the foundation for the theory of penal reincarnation.(Metempsychosis) from a theological perspective, its structure contains logical contradictions and a sharp historical break:

First: The logical fallacy in the "dialectic of necessity and desire""

Logically, the author falls into the trap of "circular contradiction." He states that the soul descends into animal bodies based on "desire" and indulgence in

earthly desires, yet in the third chapter, he establishes that these desires, dispositions, and impulses are "forced gifts" poured into the human soul by the seven planets at the moment of its formation. Logically, how can cosmic justice judge a soul and condemn it to descend into an animal body because of a "desire and behavior" whose tools and dispositions were predetermined by astrological determinism? This contradiction undermines the logical coherence of the concepts of "deservingness" and justice in the text..

Second: Reincarnation as a mechanism to threaten human consciousness

The text relies on a fear-mongering philosophy that strips human beings of their existential security. The academic critic observes that the idea of "reincarnation in animal bodies" is used as an extreme, mechanistic tool for moral and behavioral control; the animal is treated not as part of natural biodiversity, but as a "walking punishment" and a low-quality prison compared to human incarceration. This perspective reinforces a philosophical view that sees nature as a system of punishment and metamorphosis, rather than an environment conducive to growth, development, and continuous spiritual learning..

Third: Breaking away from the theology of ancient Egyptian judgment

THistorically, this section represents a complete adoption of Pythagorean and Late Platonic philosophy, and a radical break from the ancient Egyptian doctrine of punishment and the afterlife. In authentic Pharaonic theology (as found in the Book of the Dead), there is no concept of reincarnation.(Reincarnation) or the descent of the human soul to inhabit an animal body as punishment on Earth. The punishment for the failed soul in the court of Osiris is utter annihilation, where it is devoured by the mythical creature Amut (composed of animal parts), thus ending its existence

completely, while the righteous soul is granted entry into the fields of Yarro (the blessed earthly paradise). The insertion of the idea of "punishing animal reincarnation" demonstrates the text's complete departure from Egyptian moral centrism, replacing it with a pessimistic Gnostic-Greek attitude towards matter.

Glorious transformations:

How do pure souls become kings, philosophers, or noble birds (eagle, lion, dolphin)?

Behold, Horus, the bright side of the scales of justice; for just as descent is punishment for the sinners, ascension and transfiguration are the reward of souls who preserved a glimmer of light in the darkness of the flesh. Souls who have walked the path of purity on Earth are not cast directly to the stars, but pass through a stage of "honorable transformations" as a final threshold before complete liberation..

I have caused these pure souls to incarnate in the most sublime forms of earthly existence. Among humankind, these souls return to inhabit the bodies of just kings who rule with righteousness, or philosophers and enlightened beings who reveal divine wisdom. And if the balance of cosmic transmigration dictates that the soul should dwell in the natural world, it does not descend to the ranks of reptiles or lowly beasts, but rather takes on the form of "noble birds and animals"; it becomes an eagle soaring above mountain peaks, close to the heavens, or a lion representing sovereignty and courage in the wilderness, or a dolphin swimming in the depths of the seas with a gentle and tame spirit. These transformations are intermediate realms, established to honor souls and reveal their essential sublimity even while they remain within the confines of matter..

Criticism:

The author here presents the thesis of "distinctive ascending reincarnation"(Aristocratic Metempsychosis), a theological construct that, when deconstructed, contains clear structural fallacies and cultural biases:

First: The fallacy of class and elitist bias towards knowledge and power

Logically, the text falls into the trap of "metaphysical legitimization of elitism." Linking the purity and sanctity of the soul to the return in the bodies of "kings and philosophers" is a false philosophical justification for class privileges [1]. This logic presupposes that every reigning king or philosopher necessarily possesses a purer soul than the common people; thus shielding the ruling class and the intellectual elite from criticism and transforming earthly social and political inequality into an unassailable, divinely ordained right..

Second: The ontological contradiction in the classification of animals

The author falls into a sharp structural contradiction in his philosophy of nature. While in previous sections he established a solid foundation viewing the animal body as a whole as a "punitive and inferior instrument" resulting from rebellion and error, here he distinguishes between base animals and "noble" ones (the eagle, the lion, the dolphin) suitable as rewards for righteous souls. This arbitrary distinction is not based on any logical or spiritual foundation; it is merely a projection of human biases and aesthetics.(Anthropomorphism) on the cosmic order; where nobility is granted to certain animals based on their strength or appearance, which illustrates the author's wavering ontological standard.

Third: Greek intertextuality and the deconstruction of Egyptian symbols

Historically, this section is entirely derived from Neoplatonic philosophy and late Greek tradition, specifically from the myth of Er.In the final chapter of Plato's Republic, the myth of Er, where souls choose their monstrous forms and animals (such as lions and eagles) based on their past character, is presented. The inclusion of the dolphin as a symbol of spiritual nobility is conclusive proof of the text's Greek origin. The dolphin is a sacred Hellenistic maritime symbol

associated with the god Apollo and Greek sailors, and it holds no significant theological or ritualistic place in the ancient Egyptian desert or along the banks of the Nile. This further demonstrates that the author is crafting a Hellenistic Mediterranean ideology, using the pharaohs as a mask to market his philosophical wares.

The Sovereignty Debate: The Difference Between Royal and Common Spirits, and the Role of Guardian Angels

Know, Horus, that the disparities in the earthly realm are not a product of chance, but rather a reflection of the initial sorting that took place in the heavenly mansions. There is a fundamental difference between "royal souls" and "common souls." Royal souls are those spirits descended from the highest of the sixty degrees of purity, preserving their divine dignity and remaining entirely untouched by the density of matter. These spirits were brought down to earth to guide, govern, and uphold the laws of existence, thus placing the souls of kings in a position distinct from that of all other mortals.

As for the common souls, they are the souls that have descended from lower ranks and become immersed in the clay of the earth, thus becoming in constant need of pursuit and guidance. And so that the order of sovereignty would not be disrupted, the Creator appointed a "guardian angel" for each soul.(Daemon). However, the role of these guardians differs; common souls are guided by guardians who control their desires and hold them accountable for their material sins, while royal souls are guarded by higher intellects who do not restrict their freedom but rather share in the governance of the kingdoms. Sovereignty is an inherent natural right imposed by the very essence of the soul, and commoners cannot be equal to kings because their initial substance in heaven was not equal.

Criticism:

This section reveals the deep ideological and political scheme upon which late Hermesism is based, and highlights the following logical and historical problems:

First: The fallacy of elitist determinism and fundamental discrimination

Logically speaking, the author falls into the fallacy of "pre-existing essential distinction" (The Essentialist Fallacy is used to justify tyranny. Dividing souls into "royal" and "common" before their actual incarnation undermines the idea of a "spiritual test" based on moral action. If the royal soul is protected by its luminous essence, and the common soul is condemned to an inferior status from the outset, then the concept of "neutral cosmic justice" completely collapses. Existence then becomes a pre-scripted play, in which the ruling elite are granted certificates of genetic and spiritual purity, while the common people are condemned to eternal inferiority.

Second: Manipulating the function of the Greek "demon"

The text introduces a concept of "guardian angels" that directly reflects Platonic and Greek philosophy regarding "demons" ((Daemon/Daimon). The academic critic argues that the author manipulates this function to reinforce inequality; even the mystical intermediaries are stratified based on the rank of the spirit they guard. This conception offers no logical evidence for the selection mechanism but is used to ensure psychological control over the recipient, convincing them that their own mystical guardian is of a lower rank than the ruler's guardian, thus stifling any inclination towards free individual thought or human equality.

Third: Hellenistic modernization and the legitimization of Ptolemaic rule

Historically, this section departs entirely from the concept of kingship in ancient Egypt and approaches the Hellenistic-era deification of Greek kings (such as the royal cults directed at the Ptolemies and Romans). In classical Egyptian thought, the king is the "son of Ra"

or the earthly incarnation of Horus, based on his ritual function and his preservation of the collective order of Ma'at, not because his soul belongs to a separate ontological class from his people at creation. Using the text to justify political sovereignty through "spiritual genes" is a clear propaganda tool, crafted in the salons of Alexandria to legitimize the rule of foreign elites over the Egyptian people and transform political subjugation into a religious and theological obligation.

Chapter Five
Spiritual Geography and Cosmic Physiology

Sexuality: An analysis of the origin of masculinity and femininity based on the elements of air and heat.

Consider, Horus, how the differentiation of the higher powers is reflected in earthly bodies; the division of humanity into males and females is not merely a biological coincidence, but a precise chemical laboratory governed by the elements of "air" and "heat" [1]. When souls mix with matter inside the womb, the balance of elements intervenes to determine the nature of the resulting structure.

The predominance of the element of intense heat combined with pure, clear air produces the "male" element. Thus, the male is naturally similar to fire and the sky, inclined towards action, movement, and pure intellectual contemplation [1]. However, if the heat diminishes and the elements of moisture and cold prevail with dense air, the structure takes shape to become "female." For this reason, femininity is naturally closer to matter and emotion, filled with moisture that qualifies it to be a vessel for fertility and receptivity [1]. This physiological balance determines the psychological and physical characteristics of each sex, so that the male is the driving force of life with the intellect of fire, and the female is the preserver of the image with the coolness of clay.

Criticism:

This section presents a universal physiological thesis (Cosmic Physiology) is based on the natures of the four elements, and the following logical and historical problems emerge within it:

First: The fallacy of material determinism and the flaw in spiritual foundations

Logically, the author falls into a fundamental contradiction with his previous arguments. After insisting in earlier chapters that human qualities and character are governed by spiritual degree (the sixty levels) and by the mystical gifts of celestial bodies, he now returns to linking human psychological and physical nature (masculinity and femininity) to the "mechanics of physical elements" (heat and humidity) within the womb [1]. This oscillation between spiritual and biological determinism dismantles the logical coherence of the theological framework, making the formation of human identity the product of a material chance encounter where humidity and heat intertwine, rather than the result of a rigorous cosmic design.

Second: The Aristotelian stereotypical view of women

The author relies on a discriminatory biological interpretation that clearly reflects late Greek natural philosophy, specifically the views of Aristotle in his book "On the Being of Animals" (On the Generation of Animals), where the female is defined as a “deficient male” or an organism resulting from a lack of maternal heat and an excess of humidity [1]. From an academic perspective, this projection reflects a scientific and logical deficiency; as it reduces complex biological and gender differences to a binary of (hot/cold), with the aim of reinforcing the inferior view of women and linking them to emotionality and mental deficiency compared to men, who are granted a monopoly on reason and fire [1].

Third: Breaking free from the centrality of Egyptian motherhood and femininity

Historically, this passage represents a radical break from ancient Egyptian thought and theology. In pharaonic belief, femininity was not seen as a result of "a lack of heat or dense, low humidity"; rather, the sky

itself was personified as the goddess Nut, who gave birth to the sun daily, and Isis (the speaker in this text) was the goddess of supreme wisdom, all-encompassing magic, and sovereignty above the male gods. Isis's acceptance in this dialogue of an interpretation that diminishes her gender and defines it as passive and cold matter definitively proves that the text was written by a Hellenistic Greek philosopher influenced by Athenian patriarchal traditions, who did not deeply understand the nature and place of sacred femininity in classical pharaonic theology.

Influence of regions:

Why are the inhabitants of the "heart" (Egypt) superior in intelligence and wisdom to those on the periphery?

Behold, Horus, the comprehensive geography of the Earth. Just as the human body contains diverse organs with the heart at its center as the source of consciousness and life, so too does the Earth have a cosmic physiological structure, with Egypt as its beating heart. I have carefully designed this geographical distribution, and I have made the balance of the four elements of nature reach its purest perfection in this particular region..

The inhabitants of the peripheries (east, west, north, and south) suffer from a severe environmental imbalance. Some are hardened by the icy cold of the north, dulling their minds, while others are scorched by the blazing sun of the south, rendering them impulsive and reckless. As for the land of Egypt, I have endowed it with a temperate sky, pure air, and soil blessed by the Nile's abundance, allowing the elements of gentle warmth and clear air to blend perfectly within its inhabitants. This remarkable physiological balance is the secret behind the superior intelligence, discernment, and ability to decipher mysteries of the "heart" (East). Their cognitive abilities have not been corrupted by the extremes of the seasons, thus keeping their minds perpetually receptive to divine inspiration and translating it into sciences and a civilization that dominates the world..

Criticism:

The author here presents a sharp thesis based on "geographical and climatic determinism".(Environmental Determinism), a theological and philosophical construct that, when

academically deconstructed, has clear logical and ideological flaws:

First: The fallacy of structural contradiction with "the determinism of the soul""

Logically, the text suffers from a sharp structural inconsistency that undermines the credibility of its fundamental criterion; while it establishes in the second chapter that the degree of human consciousness and intelligence is predetermined in heaven based on the "sixty levels of the soul," it then returns here to make this intelligence contingent upon...**"Geographical birthplace"**And the influence of the climate surrounding the body. Logically, this means that a soul descended from the highest rank if born in the "cold northern peripheries" will be afflicted with dullness, while a soul of the lowest rank, from the sixtieth, if born in "the heart/Egypt," will automatically possess wisdom. This fundamental contradiction undermines the concept of moral and spiritual merit and replaces it with a physical, earthly, material determinism.

Second: The ideological application of the Hellenistic regional theory

The text is based on an analogical model that links the geography of the earth to the physiology of the human body.(Macrocosmic anthropomorphism) to justify "cultural centrism." The academic critic notes that this argument is not purely Egyptian thought, but rather a direct adaptation of the "classical Greek theory of regions and climate" formulated by Hippocrates in his book "On Air, Water, and Regions," and adopted by Aristotle to praise Greece as the temperate center between the cold of Europe and the turbulence of Asia. The author here silences the evidence and "Egyptiansizes" this Greek theory, replacing Athens with Alexandria and Egypt, to serve the ruling intellectual elite of the Ptolemaic era, granting them a

false racial and geographical superiority based on the oppression and cultural denigration of the peripheries as biologically deficient and imperfect regions.

Third: Emptying the Pharaonic concept of the land (Ta-Meri)

Historically, this climatic justification deviates significantly from the purely ancient Egyptian perspective. In Pharaonic thought, Egypt (Kemet) was distinguished by its sanctity as the land of Ma'at and the seat of order, protected by the kings against external chaos (Isfet). This distinction was not explained by "dry physical equations" concerning the mixing of air and heat in the wombs of mothers, as described by Aristotle. Reducing the sanctity of the land to the chemistry of temperate seasons demonstrates that the text is a product of the Hellenistic salons of Alexandria, which attempted to formulate a "geographical chauvinism" in the language of Greek natural philosophy, borrowing the name of Egypt as a geographical facade to project its intellectual superiority over the rest of the ancient world..

The four elements and the disorder:

The effect of imbalance (fire, air, earth, water) on health and mind

Understand, Horus, the mechanisms of disturbance that afflict the human structure; for the body is but a small vessel in which the four elements of the universe are gathered: fire, air, earth, and water. As long as this mixture is governed by the precise cosmic balance and proportions I established at the beginning, humankind remains in good physical health and possesses the mental clarity necessary to perceive the divine emanations..

However, when the density of matter overwhelms the spirit, this elemental balance within the body is disrupted. The dominance of the earth element (dust) weighs down the structure, pushing it towards lethargy and dulling the senses, while the dominance of the water element leads to excessive dampness that dampens the mind and drowns memory in seas of oblivion. Conversely, the unchecked blaze of the fire element breeds agitation, anger, and madness that burns away intellectual pathways, just as the disturbance and deficiency of the air element suffocates the spirit within the prison of the chest, severing its connection to the luminous ether. The ill health and mental state are not a direct, metaphysical punishment, but rather a physical, mechanical consequence of the corruption of the harmony between these four elements. The disturbance of earthly matter is immediately reflected in the consciousness of the spirit imprisoned within..

Criticism:

This section presents a physiological-medical approach based on ancient natural philosophy, and the following structural and historical fallacies emerge when scientifically deconstructed.:

First: The fallacy of the contradictory duality between mechanics and theology

Logically, the author falls into the trap of a sharp structural contradiction with the book's earlier arguments. After insisting in previous chapters that behavioral disturbances, mental capacities, and destinies are governed by rigid theological determinisms (such as the sixty degrees of the soul, or the mystical gifts and influences of the seven planets), he returns here to offer a purely mechanistic explanation that attributes mental and physical imbalances to "the balance of the four humors and elements." Logically, this vacillation renders the text lacking in coherent theological unity; it oscillates between interpreting consciousness as a celestial, spiritual phenomenon and interpreting it as a byproduct of dry, earthly physical interactions..

Second: The complete adoption of the Greek "theory of humors".

In this section, the author relies on a verbatim transcription of**"The Four Elements Theory"**Empedocles' theory of the four humors, formulated by Hippocrates and later developed by Galen, links physical and mental illness to imbalances of yellow bile (fire), black bile (earth), phlegm (water), and blood (air). From an academic perspective, this demonstrates that the author's cognitive framework is not derived from revelation or metaphysical wisdom, but rather reflects the prevailing medical knowledge of the Hellenistic era, which attempted to reduce the complexities of human physiology to simplistic physical constructs.

Third: Emptying Pharaonic medicine of its spiritual and practical content

Historically, this approach represents a complete break with the practices and foundations of medicine in ancient Egypt (as documented by papyri such as

those of Edwin Smith and Ebers). Classical Egyptian medicine did not rely on the abstract Greek philosophical concept of the four elements, but rather on a physiological observation of the body's network of water channels.(Vessels/Metu) in parallel with spiritual interpretations related to "divine bliss" and magic (heka). The insertion of this purely Greek interpretation on the tongue of "Isis" illustrates how Hellenistic thought stripped Egyptian identity of its practical depth, replacing it with abstract Greek dualisms that despise material elements and see them as a constant source of spiritual sickness and the decline of consciousness.

Chapter Six
The journey back (after death)

The hierarchy of the ether:
The four regions and sixty areas inhabited by spirits after liberation

Rejoice, Horus! For the prison of the breast is never an eternal resting place, and death is not the annihilation of the soul's essence, but rather the dissolution of the knot of dense matter and the beginning of the "journey back." When the human body breathes its last, the soul is liberated and sheds its turbid garment of dust, to begin its reverse ascent through the layers of the "hierarchy of the ether.""

The ethereal space above the Earth is precisely divided into four main regions, corresponding to the cosmic order, within which are distributed sixty sub-ethereal zones. This arrangement is the cosmic filter for souls; the soul departing the body does not go to a random abode, but is drawn, theologically and mechanically, to the zone that corresponds to its degree of purity. Souls tainted by desires and materialism inhabit the lower ethereal zones, close to the density of the Earth, where there is turmoil and darkness, while the luminous, righteous souls that have passed the test of incarnation ascend through the four zones and settle in the sixty upper zones among the eternal stars and celestial bodies, reclaiming their original place in the presence of the Supreme Divine Mind and freed from the torment of reincarnation..

Criticism:

This section establishes a mythological and geographical system of the afterlife.(Eschatological Geography) according to a Hellenistic Gnostic perspective, and the following logical and historical problems appear in it:

First: The fallacy of mechanical determinism of return

Logically, the author falls into the trap of "purely mechanical reasoning" when describing the soul's journey. Portraying the ascent as a process of "physical attraction" is problematic.The concept of "gravitational luring," where each soul automatically goes to the region that corresponds to its ethereal density, completely negates the notion of "moral judgment based on will and mercy." Logically, if the ascent is governed by the laws of "dense and diluted ethereal weight" resulting from matter, then theology here becomes a dry, metaphysical realm, in which the soul is deprived of any opportunity to defend itself or repent, thus emptying the concept of divine justice of its spiritual and moral essence.

Second: The structural contradiction in the repetition of the number sixty

The academic critic observes a creative deficiency and a structural inconsistency in the use of numbers within the text. The author used the number "sixty" in the second chapter to define "degrees of purity of souls before the Fall," and here he reuses the same number, "sixty ethereal realms," to define places of rest after death. Logically, this mechanical integration assumes that the universe consists of fixed, unchanging "closed boxes"; every soul inevitably returns to the same numerical point from which it began, making the entire journey of the Fall, incarnation, human suffering, and divine warnings a closed, absurd cycle.(Circular absurdity) does not add new awareness to the soul, nor does it achieve any existential development; it merely reproduces the beginning.

ThirdA complete reversal of the Book of the Dead and Osirian theology

Historically, this geographical depiction of the ether represents a radical break with the ancient Egyptian doctrine of the afterlife. In classical Pharaonic theology

(as detailed in the papyri of the Book of the Dead and the Book of Gates), the soul does not ascend through "sixty planetary, ethereal realms of the Greeks"; rather, it descends to the underworld.(Duat) and passes through twelve gates guarded by mythical beings, to reach the Hall of Perfect Truth (the Court of Osiris) where her heart is weighed morally and practically before the feather of Ma'at. Egyptian thought sees the afterlife as a rigorous moral and judicial journey requiring knowledge of magical spells and a denial of sins, while the text of "Kori Cosmo" replaces this Egyptian judicial depth with the Neoplatonic and Pythagorean theories of ethereal ascent popular in the Hellenistic era, which see the seven planets as prison regions that the soul must pass through to reach the first light.

Nature's Engines:

The role of "memory" and "experience" in guiding the soul to its new abode

Learn, Horus, how to restore the soul's lost compass; for when the soul is freed from the shackles of the clay structure, cosmic nature does not leave it adrift in the void without purpose, but rather two growing forces, which it has instilled within it since eternity, stir within it."Memory" and "experience" are the two internal engines that direct its reverse rise or inevitable fall.

"Memory" is not the recollection of earthly details, but rather the awakening of remembrance to the celestial homeland and to the primordial spark from which the soul was formed before the Fall. As the body breathes its last, cosmic memory begins to clear away the dust of human forgetfulness, allowing the soul to see its sixty ancient realms. Herein lies the role of "experience"—the spiritual accumulation and moral weight the soul has acquired through its struggle or surrender to the desires imprisoned by the breast. Experience acts as a mechanical driving force; if it is a righteous experience, it elevates the soul with the power of the ether, and if it is base, it pulls it down. The two engines combine to determine the soul's propulsion through the four realms; memory provides it with "direction," and experience provides it with the "energy" necessary to settle in its rightful ethereal station..

Criticism:

This section presents a complex conception of the metaphysical psychology of the soul in the post-incarnation stage, but it raises logical and historical problems that require rigorous academic deconstruction.:

First: The fallacy of cognitive contradiction in the concept of "recovered memory""

Logically, the author falls into a severe psychological fallacy. In the third chapter (The Shock of Incarnation), he asserts that the soul's entry into the body plunges it into a state of absolute "time of forgetfulness," completely obscuring its luminous consciousness under the weight of biological needs and the physical constraints of the chest. Logically, if forgetfulness is an inherent and structural characteristic of the soul's existence within matter, how can this soul, upon its natural death, automatically possess a "planetary memory" to guide it? The sudden re-emergence of memory without any purification mechanism or cognitive mediator demonstrates that the author arbitrarily invokes metaphysical explanations to circumvent the structural flaws in his theological argument..

Second: Confusing concepts between Aristotelianism and Neoplatonism

The academic critic observes a conceptual distortion in the merging of terms. The concept of "memory as a retrieval of the heavenly homeland" is a direct borrowing from the theory**Platonic memory**(Anamnesis), where knowledge is merely a recollection of what the soul saw in the world of Forms. However, the author conflates this abstraction with "experience" (Empeiria) in its Aristotelian empirical sense, attempting to formulate a spiritual-mechanical system that combines celestial abstraction with earthly practice. This conflation produces a "hybrid theology," as it makes the soul's rank in the afterlife a result of a coercive physics of action, rather than the product of a free moral choice for which the self-aware being is accountable.

Third: The absence of a protective ritual structure in Egyptian mythology

Historically, this section represents a complete replacement of Pharaonic funerary science with Greek

philosophy. In ancient Egyptian theology, the soul after death does not rely on internal, subjective mechanisms such as memory and abstract experience to find its way to the afterlife. The Egyptian soul desperately needs...**"The Book of the Dead"**The “magical spells” (heka) written on the coffin and walls to guide and protect her from dangers and monsters in the world of “Duat”. Stripping the afterlife journey of its Egyptian ritual and practical dimensions, and turning it into a mere internal psychological mechanism based on “memory and experience”, proves academically that the text was written far from the traditions of the Egyptian temples, and that it is a product of the late Gnostic elite who rationalized the Pharaonic myth with the filter of abstract Greek philosophy.

Racial association:

How does the nature of the soul determine its behavior and destiny?

Behold, Horus, how the threads of creation intertwine around the destiny of mortals; for though souls are originally immaterial, when they mingle with matter, they acquire the character of the element that dominated them in the primordial laboratory of creation. Every soul has a fingerprint that draws it to one of the four elements of existence: fire, air, water, or earth..

The spirit dominated by the fiery element is always driven towards transcendence, characterized by courage, intensity, and a desire for leadership, like a flame yearning for its celestial origin. The spirit governed by the air element is light, wandering, and inclined towards travel and philosophical contemplation, lacking stability. Spirits whose being is intertwined with the water element are led by fluid emotions, fickleness, and desires that overwhelm consciousness. Finally, there are the spirits dominated by the earth element, which become entrenched in dullness, sluggishness, and a blind attachment to material things and sensual pleasures. This elemental connection is not merely a garment, but the inner driving force that dictates human behavior on earth, and it is the same scale that determines one's fate after death; the heavy element confines them to the lower realms of existence, while the light element elevates them proportionally to the higher heavens..

Criticism:

Here the author presents a thesis on "existential determinism based on elements"(Elemental Determinism), a theological structure that falls into sharp logical and historical dilemmas when deconstructed:

First: The fallacy of inherent contradiction with the concept of "free consciousness""

Logically, the text falls into the trap of "circular causality that begs the question." If the "elemental nature of the soul" (fiery, watery, earthy) predetermines human behavior, moral inclinations, and eternal destiny in a predetermined and coercive manner, then the concept of "spiritual examination" and moral responsibility completely collapses. Logically, cosmic justice cannot hold the earthly soul accountable for its dullness or the watery soul for its desires, since these inclinations are the result of a constitutive chemistry imposed upon it by the Creator from the beginning. This construction negates "free will" and replaces it with a "physical determinism" disguised as metaphysics..

Second: Psychological reductionism based on natural philosophy

The author relies on a classical physicalist projection to explain human psychology, borrowing ideas from the Greek philosopher Empedocles and the Hippocratic school of medicine regarding the correspondence between the nature of the universe and the nature of the soul. The academic critic sees this as "analytical poverty," as it reduces the complex diversity of human behavior to four rigid and mechanical categories. This approach reflects the desire of late Hellenistic thought to "rationalize theology" and make it appear compatible with the prevailing natural sciences of the time, even if this meant emptying the spirit of its transcendent moral dimensions..

Third: Erasing the unique moral and theological character of ancient Egypt

Historically, this racial categorization of spirits represents a complete break from the ancient Egyptian spiritual doctrine. In classical Egypt, the spirit (Ba or Ka) was not classified as "fire," "water," or

"earth" to determine its behavior; rather, behavior was a product of the individual's adherence to a system.**Maat**(Right, social justice, and cosmology). The fate of the soul in the afterlife was determined by a "moral and judicial trial" in which deeds and the heart were weighed, not by the ethereal weight of a dominant material element. The text's adoption of this Greek heresy demonstrates the author's desire to formulate a unified, universalist Gnosticism that erases the local identity of Pharaonic theology and replaces it with Hellenistic natural philosophy.

Conclusion: The Civilizational Message

The Mission of Isis and Osiris:
Establishing laws, sciences, and religious rituals to save humanity

Behold, Horus, how the cosmic circle has been completed! When human chaos reached its zenith on Earth, and fallen souls wept in the prisons of their bodies, the supreme divine will did not abandon us in this material wilderness. I, Isis, and Osiris, were sent as a civilizing and divine mission to save humanity and establish divine laws amidst this turbulent world..

We descended to Earth not as mere mortals, but as gods embodied in the hidden wisdom of Hermes. We taught mortals how to cultivate the land and how to formulate laws that guarantee justice. We imparted to them the secrets of science, astronomy, and sacred writing as their means of intellectual advancement. Most importantly, we established religious rites and built temples so that acts of worship and sacrifice would serve as ethereal threads connecting Earth to Heaven and aiding the purification of imprisoned souls. We established the civilizational order to reflect the celestial order, transforming the land of Egypt into a sanctuary for the universe, so that through these laws and rituals, humankind might find an antidote to resist the density of matter and ensure its return to its eternal home..

Criticism:

This conclusion presents the political and socio-functional thesis of the manuscript.(Socio-political Function), a justificatory structure that reveals sharp logical and historical fallacies when subjected to rigorous academic scrutiny:

First: The fallacy of structural contradiction in "saving the already condemned""

Logically, the author falls into a fundamental contradiction that undermines the entire causal structure of the novel. After establishing in previous chapters a rigid, mechanical determinism governing the fate of souls based on their "sixty predetermined degrees of purity," on "forced planetary gifts," and on their "formative elemental bond" (fire, water, earth), he returns here to the idea of "salvation through laws and rituals." Logically, if human behavior and ethereal destiny are predetermined by the chemistry of their creation and the degree of their soul at creation, then the "civilizational mission" of Isis and Osiris becomes a mere formality, a superfluous dramatic chapter incapable of altering the genetic blueprint of created souls. This renders the entire civilizational mission a mere formality, devoid of any real efficacy..

Second: The theology of political legitimization and the fabrication of divine right

The text employs traditional mythological techniques to draw attention to the "absolute legitimacy of power and civilization." The academic critic observes that portraying laws, science, and political hierarchy as "divine gifts bestowed ready-made from heaven" through a mystical intermediary (Isis and Osiris) is an ideological tactic designed to suppress human reason. It prevents people from criticizing, developing, or rebelling against the laws, since any attempt to change the existing social or political order is considered a direct rebellion against the "divine rite" initially established by the gods..

Third: The politicization of the Pharaonic myth through Hellenistic mechanisms

Historically, this section represents a complete model of "Euhemeric" thought.(Euhemerism) and the Ptolemaic vision of politicizing religion and blending cultures. In ancient Egypt, the mission of Isis and Osiris was linked to the cycle of nature, fertility, agriculture,

the flood, and the moral judgment of the afterlife (Ma'it). Here, however, the myth is adapted to conform to the concept of the "super-human First Legislator" (The Divine Legislator) common in Greek Stoic and Neoplatonic philosophy; where the pure Pharaonic fertility theology is reduced to an elitist political project run from Alexandria to legitimize the merging of the gods (Serapician syncreticism) and impose obedience on the local population in the name of preserving the ethereal link between earth and sky.

The final balance: The gods return to the heavens, leaving the "mysterious writings" as guidance for the enlightened.

The time for solutions has passed, and the moment of ascension has arrived, Horus. The earth's balance has been restored after we sowed the seeds of order, and chaos has retreated into its lairs by virtue of the laws I established with Osiris. Our stay in this dense world was not permanent, for the sacred inevitably returns to its exalted place, and the gods are not bound by the chains of clay except to fulfill their mission of salvation..

Here we are, bidding farewell to the land of the "Heart" and ascending through the four realms to our stardust homes, leaving behind our eternal trace."The Enigmatic Writings." We have imbued these texts with the elixir of remembrance, crafting their letters with the hidden wisdom of Hermes, to serve as a beacon and guidance for the enlightened among humankind alone. These symbols, left within the temple structures, are the sole remaining umbilical cord between heaven and earth; they will appear silent and obscure to material minds, yet they will speak with the light of gnosis, revealing the secrets of return for every righteous soul yearning to break free from the prison of the breast and pierce the layers of the ether to reclaim its eternal seat among the stars.

Criticism:

This theological treatise concludes by establishing the concept of "alternative textual mysticism" following the absence of active deities, and this final section reveals structural and historical fallacies that necessitate rigorous methodological deconstruction.:

First: The fallacy of logical contradiction in the function of "the omitted text"

Logically speaking, the author falls into epistemological incoherence.(Epistemological Fallacy)It relatesRegarding the message's efficacy, after elaborating in previous chapters that the soul's salvation or ascent to the ether is governed by coercive, mechanical physical mechanisms (such as the specific gravity of the dominant element in the soul, or the inevitable driving force of experience and subconscious memory), he returns here to make this salvation contingent upon a cultural-cognitive act: "deciphering the enigmatic writings." Logically, this vacillation invalidates the determinism of the previous cosmic equations; either the ascent is purely mechanical and requires no texts, or it is contingent upon elite textual knowledge, revealing the immaturity of the philosophical system and its oscillation between metaphysics and didactic gnosis..

Second: "Deliberate ambiguity" as a mechanism to protect social hierarchy

The author's insistence on describing the writings as "enigmatic" and accessible only to the "enlightened" is a psychological and political tactic to produce obedience. The academic critic argues that the rise of the gods and the leaving behind obscure writings aim to create a "class of intermediaries" (philosopher-priests) who claim a monopoly on understanding these symbols. Through this monopoly, the masses are deprived of the ability to critically examine the text; any inability to understand is attributed to the inferiority of the human spirit (those with "clay feet") rather than to any inherent flaw in the text itself. Here, ambiguity transforms from a rhetorical device into a tool of oppression, ensuring that intellectual and political power remains in the hands of the Hellenistic elite..

Third: Emptying the Pharaonic "resurrection" and replacing it with the Neoplatonic migration

Historically, this conclusion represents a complete and final break from the essence of ancient Egyptian civilization. In classical Pharaonic theology, the gods do not withdraw, leaving humanity trapped in a physical cage awaiting linguistic texts to escape the earth; rather, the gods (Osiris) remain kings of the afterlife (Duat), linked to the earth, and the ruling king is a living incarnation of Horus, maintaining the practical, everyday balance of Ma'at. Classical Egyptian thought venerates the earth and seeks the body's immortality within it through resurrection.(Rebirth), while the text of “Kori Cosmo” concludes his thesis with a world-fleeing asceticism derived entirely from Greek Gnosticism and Neoplatonism, where salvation means “migration” from the earth and penetration of the heavens, and not the establishment of justice in the Nile Valley.

extension:
Epistemological and methodological deconstruction of the "Kori Cosmo" manuscript

ByMuhyiddin Ibrahim - Egypt

In this appendix, we present a critical summary of the deconstruction of this manuscript, following three main axes: the methodological justifications for the critique, the structural comparison with the Gnosticism of Nag Hammadi, and the extent to which the text is compatible with contemporary reason and logic..

First: Justifications for criticism (historically, mythologically, and religiously)

Subjecting the text of "Kori Cosmo" to rigorous criticism is not an attempt to diminish its literary value, but rather a step to decipher the "ideological code" in which it was formulated in the Hellenistic era..

1. **Historical criticism (dismantling identity falsification):**

   Historically, the text suffers from the fallacy of "relative plagiarism".(Pseudepigraphy). It is a Greek text written in the early centuries AD, but it wears a pharaonic cloak dating back thousands of years. This critique reveals that the text did not originate from the temples of Memphis or Thebes, but was made in the capitals of the late Hellenistic period (such as Alexandria) to serve a marketing purpose; since ancient Egyptian wisdom enjoyed immense historical prestige and credibility in the ancient world, the names of "Isis, Osiris, and Horus" were exploited as a commercial mask to pass off an imported philosophy.
2. **Mythical criticism (the functional distortion of the symbol):**

From a mythological perspective, the manuscript engages in a process of "structural distortion" of symbols. In authentic Egyptian mythology, Isis is the goddess of the earth, fertility, positive magic, and the mummified body. In this text, Isis is transformed into a Platonic philosopher who instructs Horus in the doctrine of "contempt for the body and matter." This mythological perversion strips the symbol of its cultural context and imposes upon it a completely alien intellectual framework, transforming the myth from an instrument of cosmic harmony (Ma'at) into a tool for legitimizing classism and alienation..

3. **Religious criticism (forced syncretism):**

Religiously, the text is a product of "lazy religious syncretism".(Lazy Syncretism). It offers neither a coherent Egyptian theology nor a pure Greek philosophy, but rather blends the theory of the four elements of Hippocrates and Aristotle with Babylonian astrology and Egyptian magic into a single Gnostic framework. Criticizing this aspect reveals how theology can transform from a spiritual experience emanating from the conscience of the people into an "elitist ideological construct" aimed at justifying the intellectual and political authority of the priesthood.

Second: A structural comparison between the architecture of spirits in "Kori Cosmo" and the Nag Hammadi manuscripts

When comparing the ontological structure of spirits in this text with the Gnostic (hybrid Christian/Jewish) texts of Nag Hammadi, we find a structural parallel and a functional difference as follows::

1. The primary source of awareness

- **In the text "Kori Cosmo" (Virgin of the World):**The origin of consciousness is attributed to the "Supreme Divine Mind" or the Great Architect of the Universe. This deity overflows with a silent intellectual flame, and from this pure spiritual outpouring, "Hermes" and the rest of the celestial spirits are born.
- **In the manuscripts of "Nag Hammadi" (such as: the Secret Book of John):**The source of consciousness is called the "Unknown Father" or the transcendent, universal source. This God does not create but rather bestows cosmic lights and higher spiritual beings known as "Aions" (Aeons) within the luminous upper realm called "the Pleuroma".

2. The mechanism of the fall of souls

- **In the text "Kori Cosmo" (Virgin of the World):**The Fall arises from a moral and behavioral sin committed by the souls themselves. The souls grow weary of the heavenly stillness and tranquility of their sixty abodes, and, driven by curiosity and a desire to imitate the Creator, they look downwards, creating lower creatures and overstepping their bounds, thus warranting their punishment through incarnation.
- **In the manuscripts of "Nag Hammadi":**The fall here is not the fault of human souls, but rather the result of a "cosmic error" that occurred in the higher realms. This error was committed by one of the powers of wisdom, called "Sophia," who attempted creation on her own without permission from the Eternal Source. Her action resulted in the birth of the "ignorant creator" (Yaldabauth), who stole the luminous spark and descended with it.

3. The nature of the human body

- **In the text "Kori Cosmo" (Virgin of the World):**The body is viewed as a "tightly controlled administrative and repressive prison." This physical structure was designed by order of the Supreme God and with the advice of critical consciousness "Momos" to be a mechanical control tool to reduce the consciousness of rebellious souls and force them into obedience by occupying them with biological needs.
- **In the manuscripts of "Nag Hammadi":**The body is treated as a “filthy and absolutely evil prison.” It was not made by the pure God, but designed by the blind maker (the Demirge) and his dark powers; for the purpose of imprisoning the “divine luminous spark” within the flesh and blood, and preventing it from realizing its transcendent origin or returning to it.

4. The structure of the cosmic hierarchy

- **In the text "Kori Cosmo" (Virgin of the World):**It is based on the "strict sextile system" influenced by astronomy and astrology. The universe is divided into sixty degrees of spiritual purity and sixty ethereal zones, a dry and mechanical division that predetermines the status of the soul, its mental abilities, and its geographical and political position on Earth.
- **In the manuscripts of "Nag Hammadi":**The hierarchy is based on the "hostile planetary system". The material world is ruled by the "Seven Archons" (the evil planetary rulers), and the difference between souls is not measured by pre-established numerical ranks, but by the extent to which the soul possesses the "secret knowledge" that enables it to deceive these rulers and penetrate their barriers during ascent.

5. The Way of the Soul's Salvation

- **In the text "Kori Cosmo" (Virgin of the World):**Salvation is achieved through deciphering the mystical writings left in temples as gifts for the enlightened. This path depends on awakening the inner engines of the soul; memory grants it the remembrance of the heavenly home, and moral experience provides it with the light, ethereal weight necessary for the reverse return to the celestial spheres.
- **In the manuscripts of "Nag Hammadi":**Salvation is a completely revolutionary act called "gnosis" ((Gnosis). This spiritual awakening from the sleep and loss of matter is achieved through receiving direct esoteric knowledge sent by a “mystical savior” (such as Seth, or heavenly lights, or Christ in its Gnostic sense), so that man realizes the falsehood of the material world and breaks his illusion to return to the Pleuroma.

Structural Summary:

Both texts belong to the same "materialistic intellectual climate"(Anti-cosmic sentiment), but “Kori Cosmo” remains more inclined towards cosmic mechanics and the political legitimization of kings, while the Nag Hammadi texts are more radical and rebel against the creator god himself and consider the earthly world a catastrophic mistake from which it must be freed.

Third: Does this text conform to the mind and logic of the current era?

The definitive answer is: No. The text clashes radically with the cognitive, scientific, and logical standards of the present age, based on four compelling grounds:

1. **Clash with the experimental scientific method:**

The text links human health, intelligence, and universal dispositions to the "theory of the four humors and elements" (fire, air, water, and earth) and the influence of the heat and moisture of the womb. Modern medicine, molecular biology, and genetics have proven these primitive materialistic theories to be outdated and superficial; consciousness, the body, and intelligence are governed by genetic codes.(DNA) and complex neurohormonal interactions, not an arbitrary relationship between weather temperature and geographical humidity.

2. **The collapse of astrological and geographical determinism:**

The logic of the modern age, based on individual human rights and equal opportunities, completely rejects the "geographical racism" and "spiritual classism" presented in the manuscript. The claim that the inhabitants of the "heartland" (Egypt) are genetically and biologically more intelligent due to the temperate climate, while those in the periphery are dull or agitated due to the seasons, is an exclusionary ideology refuted by modern anthropological knowledge. This knowledge affirms that human intelligence and the building of civilization are the product of cultural, social, and economic interaction available to all people, not a forced geographical privilege..

3. **The logical paradox of free will and moral responsibility:**

In contemporary philosophy and law, a being cannot be tried or punished (by reincarnation in an animal body, for example) for behaviors and traits predetermined by the "gifts of the seven planets" or the inherent elemental density. Current logic views this as "tyrannical theological determinism"; either humans are entirely free and responsible for

their actions, or they are governed by predetermined chemical and planetary mechanisms, thus absolving them of punishment and moral blame..

4. **Disdain for material possessions versus the development of the land**

The contemporary world lives in an era based on the exploration of matter, the development of technology, the protection of the environment, and the cultivation of the Earth as an existential value. The theology of "Cosmo," which views the human body as a "cursed and rotten prison" and nature and animals as "punishments of distortion and transgression," is a "nihilistic and suicidal" theology that drives humanity toward passive asceticism, contempt for physical life, and escape into the metaphysical realm. This contradicts the logic of contemporary civilizational development, which is based on reconciliation with nature and understanding its physical laws to enhance human existence..

recommendation:

O traveler on the paths of thought, and seeker of a glimmer of light amidst the darkness of matter:

Do not view this text as fragments of a bygone era, or merely a sophistical debate between Greek philosophy and Pharaonic mythology; rather, see it as a mirror reflecting the alienation of the soul and its eternal yearning for liberation. The dialogue between Isis and Horus is not a conversation that took place in a distant past, but a vibrant hymn that resonates in the heart of every person who feels their soul's alienation within their earthly form and longs for their original, luminous home..

Reason and academic criticism, even if they dismantle the manuscript's flaws and its primitive

physical logic, cannot extinguish the mystical spark hidden between the lines. For the body, though not a forced biological prison as the text claims, remains in the mystical vision a thin veil; if you indulge in its desires and material details, it weighs down your soul and obscures the splendor of divine manifestation; but if you make it a sanctuary of love and awareness, its density softens and the light of truth shines forth from within..

Our advice to you, contemporary reader: Do not shackle your mind with the chains of astrological determinism, nor imprison your heart within the confines of class or geographical distinctions. For the spirit is too sublime to be reduced to sixty degrees, and the Divine Essence too expansive to be confined to obscure texts monopolized by priests. Make your earthly life a perpetual journey of ascent, not by escaping matter, but by transcending it. Know that the true "antidote of immortality" is not a liquid to be drunk in some hidden ritual, but rather an awakened consciousness, a profound connection, and a heart that embraces the entire universe, seeing the Creator in every creature and witnessing the singular light flowing through the veins of existence..

Be the "enlightened one" who deciphers life's mysteries with the ink of love, and transform the "prison of the heart" into a space that expands to unite with the celestial realm. As long as you breathe the longing for purity, you are on the journey back, even if you still tread upon the earth's dust..

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